ORB OF DAY

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Prof. J. C. WATTS, LL. D.

How Beautiful, upon the Mountains of God, are the feet of Him that bringeth Glad Tidings of Good—that Publisheth Salvation with Peace, and sai-eth unto Zion—

"THY GOD REIGNETH."

I have set Before You, an Open Door, and no Man can shut it.

THE

ORB OF DAY.

A TREATISE ON

SPIRITUAL PHILOSOPHY

AND

INTELLECTUAL ASTRONOMY.

SPIRITUAL SCIENCE

AGAINST

THE WORLD.

A CELESTIAL BIBLE.

By PROF. J. C. WATTS, LL. D.

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By J. C. WATTS, LL. D.,

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PREFACE.

THE rapid march of scientific discovery is one of the marked features of the age, but marvelous as our achievements have been in this direction, we are continually confronted with new problems; no sooner is one disposed of than others, still more profound, rise up before us demanding a solution with a proper explanation. Within the last century the unlimited genius of mind has seemingly grappled with almost every conceivable problem of Art contained in the catalogue of Science, pertaining to the material world, and, in many instances, have pressed hard upon the borders of perfection ; and yet, with all its profound Wisdom, is both an alien and a foreigner to every branch of Science and Philosophy pertaining to the universe of Spirit and Mind, or the Spirit World. At no period in the history of civilization has there been

so much skepticism as at the present time. There is a general doubt coming up in the minds of the bewildered multitude, like a thunder cloud before the wind. Infidelity is marshaling its forces as never before. Year after year the tidal wave of skepticism increases in magnitude and fury, and as it sweeps onward in its course, superstition pervades the whole atmosphere of thought, leads the most learned societies, and colors the religious literature of the day.

Ignorance in spiritual matters may well and truly be denominated the master demon of the present age.

Owing to the wide-spread and delusive force of modern Theology, the corrupting influence of Infidelity, and the degrading affinity of modern Spiritualism throughout the land.

The Devil, at the head of the innumerable host, is marching to and fro on the earth, and walking up and down in it, deceiving all the nations in the four quarters of the globe, of whom it may be truly said, he has surely accomplished his end.

Therefore, the inspired Author of this volume, feels a pressing demand for the circulation of a Scientific Work, treating wholly on Spiritual Philosophy and Intellectual Astronomy — that branch of visionary education revealing the true condition and relation of all spiritual and intellectual phenomena contained in the various circles of thought comprising the circuit of the mind. It is the mission of THE ORB OF DAY to throw

Light of understanding on the Word of God sufficient to enable each and every Bible student to divide the Word of Truth perfectly, interpret each of the several parts correctly, and arrange and classify each type of intelligence and character in its proper degree of comparison in the scale of principle, according to the immutable law of comparison.

Under these benighted circumstances this Volume of Inspiration is sent forth by the Inspired Author unto every division of the globe, as a luminous day star from on high, to illuminate, warm and fertilize the long lost heritage of God.

Blessed is every one whose footpath leads in the light of this blazing meteor. Their eyes shall behold the king of the sunrising appear in the beauty and strength of His Holiness.

ND with Him enter Heaven
Within the open door,
Where all of those that enter
Are blest forever more.

The time is shortly coming
When all may seek and find
Beholding God through Wisdom
Within the range of mind.

The Lord Jesus Christ.

The Second Advent.

According to a former treatise made with the Fathers, I am come again, that where I am there ye may be also. Behold, I am the God of Heaven and Earth, and beside me, there is no Savior. Again, a new Commandment I write unto you, because the darkness is past and the true Light now shineth.

Man, Know Thyself.

WHAT IS MAN,* that he should be clean, and he that is born of a woman that he should be righteous? behold he putteth no trust in the Saints; yea, the Heaven is not pure in his sight; how much more abominable and filthy is Man which drinketh iniquity like water.—(*Job 15—14, 15 16.*)

INTRODUCTION.

MAN, KNOW THYSELF! This inscription appeared in characters of gold, over the Sanctuary of Holiness, in the Jewish Temple of Learning, over three thousand years ago. The most profound philosophers living in that age gave their talents to the wind, and vainly spent their genius in the air, to theorize and philosophize on the complicated mysteries of Man. Each succeeding generation of orators, philosophers, theologians and statesmen, in successive turn, have grappled with the

gigantic problem of Man—with equally fruitless success; and to-day, the rolling echoes of our time repeats the same old strain of ancient thought,—"What is Man, or the Son of Man, that thou visitest him?" Therefore, in like manner, it is the rumbling echoes of discord and confusion of sounds, clashing together within the religious circles of thought in the theological drama of life which has called the Inspired Author from the watch tower of high Wisdom, to reveal, through the day-star, the complicated mysteries of Man.

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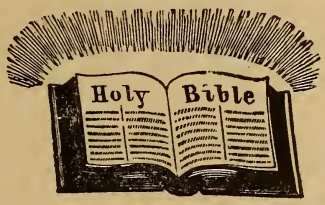
* Hear this, all ye people; give ear all ye inhabitants of the world, both high and low, rich and poor together; Man, that is in honor, and understands not, is like the beasts that perish.—(*Psalm*, *49—1*, *2*, *20*.)

NOTE.—Man is a compound, personate being, composed of Spirit, Mind and Matter, who is subject to the immutable Laws of Spirit and Mind, as well as to the unchangeable Laws of Matter.



A CELESTIAL BIBLE.

Tell ye your children of it, and let your children tell their children, and their children another generation.—(*Joel*, *1—3.*)

LESSON I.

NECESSITY OF SPIRITUAL EDUCATION.

ACCORDING to the immutable laws of prosperity, social benevolence, and equitable justice, we must educate and train the reasoning faculties of the rising generations, for in them is concealed the judicial power, and religious virtues of other successive generations. Each generation has something to do with moulding the mind of the generation following it. A germ of thought cast into the wind of to-day, may blossom, mature, and bring forth its perfect fruit in some future cycle of time.

Therefore, as reason is the indisputable germ of all intellectual progress, the fundamental basis of every religious or political tower of thought, the indispensable stay and support of the whole fabric of mind, it becomes

absolutely necessary that we should educate and train the reasoning powers of the mind in every branch of science pertaining to the social, the moral, and the intellectual world.

If we fail to cherish reason, and neglect to cultivate the intellectual powers of the mind by turning away from wisdom, and rejecting spiritual science, then ignorance, the arch-fiend of the region of darkness, will surely seize upon the mind and bury the soul in the horrible pit of delusion, where education, the principle stay and solace of life is lost in the debris of vanity, amid the ruins of superstitious darkness; because it is one of the immutable laws of Spiritual Philosophy and Intellectual Astronomy that each and every individual or nation is the mechanical architect and master-builder of their own religious or political tower of thought, whose ideal conceptions of God, and of heaven — of life, and of death— of judgment and eternity—of future rewards and punishments, must forever remain limited, in proportion to their lack of spiritual understanding.

As education moulds the mind,
So are the steps of man inclined.

INSPIRATION.

LESSON II.

KNOWLEDGE IS LIGHT.

For this cause, we, since the day that we heard of it, do not cease to pray for you, and to desire that ye might be filled with the true knowedge of God's will, in all wisdom and spiritual understanding.—(*Col. 1—9.*)

THE POWER OF SPIRITUAL PHILOSOPHY.

IS Education's friendly arm
That shields us from delusion's harm.
It guides our feet in Wisdom's way,
And leads us into perfect day.

As Education moulds the mind,
So is the heart of man inclined.
If Wisdom rules and holds the throne,
The God-made-Man may walk alone.

If Science* dwells within the mind,
Then Wisdom's voice will bless mankind
With precious gifts of mental light
That teaches all to think aright.

The knowledge held in Wisdom's store
Can light the earth from shore to shore,
With knowledge—that will ever be
A safeguard through Eternity.

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*Be renewed in the spirit of your mind, and put on the new man which after God is created in righteousness and true holiness, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.—*Eph.*, *4—23, 24, 13.*)

HIGH WISDOM.

LESSON III.

Now, we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God, which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.—*1 Cor., 2—12, 13.*)

MOTIVE AND METHOD.

THE grand success in any branch of business matters whatever, depends quite as much upon correct method as upon right and pure motives, and yet, the vast religious multitude seem to confuse the two ideas, and think that if their motives are only pure and right, that they ought, and must, and will succeed, regardless of either system or method, while correctness of method is the principle thing, and the vital organ of all success, for

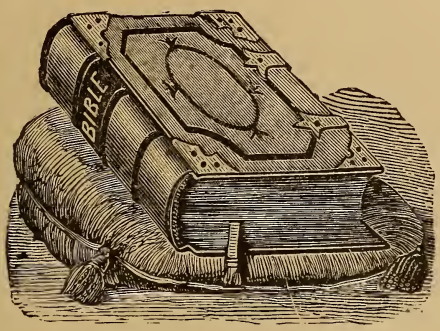
the very best of people, in any world or sphere whatever, may be actuated by the very best, and purest motives, while guided by a false method, continually defeating their own plans, and thus render fruitless their own superstitious notions of theological faith, and blast many years of the strongest hope.

And whereas, the Inspired Author of this volume has been commissioned by the Holy Ghost, and sent forth as a Spiritual Philosopher and Intellectual Astronomer, commanded by the Spirit of God, to teach and explain the two-fold science of Spiritual Philosophy and Intellectual Astronomy — to enlighten a lost and ruined world,—

Therefore, it would be the extreme highth and depth of folly, against the mandate of Heaven, and the decree of high Wisdom, to establish any new theory, and depart from the old and well-tried method of teaching by parables, and symbols, through the medium of comparison, by comparing spiritual things with spiritual.

Because, spiritual things are spiritually discerned and Philosophically and Astronomically explained, through the medium of comparison alone. Therefore, reason from cause to effect, in all classes of spiritual and intellectual phenomena, is my everlasting motive, and comparison between the final sum of their several results, is my eternal and unerring method.

NOTE.—Comparison of spiritual and intellectual phenomena is a compound method of investigation, to ascertain the phenomenal condition, and relation, between the sum of two or more causes, and their corresponding effects.



THE BIBLE.

LESSON IV.

Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth; shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat as doth a canker.—(*2 Tim.*, *2—15—17*.

THE BIBLE AND SCIENCE.

THE Bible and Science in harmony rings,
If Wisdom and Reason both touches the strings,
It teaches all lessons pertaining to Life,
If rightly divided, will banish all strife.

The Bible's a treasure more precious than gold,
The Light of true Wisdom its pages unfold.
A Volume of Science from Heaven it came,
In keeping with Reason, a guide to the lame.

The Bible's a problem, a compass and chart,
To guide us in moulding the brain and the heart.
A Volume of Nature sent down from above,
To teach us the Science of God and His Love.

Its pages of wisdom with knowledge is rife,
To guide us all onward the journey of Life.
It tells of dark ages and error that's past,
And gives us the Light of true Wisdom at last.

The Bible — blest treasure, we hail it with joy,
Its truths and its glories our tongues shall employ.
We'll sing of its triumphs, we'll tell of its worth,
And teach the grand science all over the earth.

The Bible, and Science, through valleys shall ring,
And hill-tops re-ech-o—the notes that we sing.
Our banner unfurled to the breeze with its rules,
Shall long wave in triumph the Science of Schools.

NOTE.—The Bible is a continued historical allegory, illustrating and demonstrating the phenominal condition and relation of the Positive, the Artificial, and the Negative circles of dramatic life, by parables, metaphors and symbols.

LESSON V.

The fool hath said in his heart. there is no God; have all the workers of iniquity no knowledge? there is none that doeth good, no, not one.—*Psalms*, *53—1, 4, 3.*

VANITY OF FOOLS.

THERE is a God, all Nature speaks
Through earth and air, and seas, and skies.
See from the clouds his glory breaks,
When earliest beams of morning rise.

The rising sun, serenely bright
Throughout the world's extended frame,
Inscribes in characters of Light,
The good Creator's glorious name.

Ye curious minds which rove abroad,
And trace creation's wonders o'er,
Confess that Love is Nature's God,
And Wisdom holds the power.

NOTE.—The fool is ever contending against God, with the same tenacity that a bigot and knave contends against Reason and Science.

KING REASON.

MISS NATURE.

LESSON VI.

Reason, like the pioneers of the wind, is daunted at no difficulty; with the pinions of an eagle, he soars aloft and scales the mountain hight of intellectual progress.

REASON'S FIRST VOYAGE.

BEFORE Creation's hammer rang
Within the chaos land;
Before Creation's lines were drawn,
By Wisdom's guiding hand;—

Before the harp of God was strung,
By Wisdom's guiding aid,
Young Reason's harp was put in tune
Before the days of God.

The time when Reason first was young.
And Nature was a maid,
He touched his gold and silver strings,
And genius skill displayed.

Then, Reason, with the morning light,
  He mounted on the wind,
Ascending up the lofty hights,
  Through all the spheres of Mind.

Young Reason, with a zealous mind,
  He never quit the chase,
Until he reached that sunny clime,
  The Land of perfect Grace.

He rose from chaos, spheres of night
  To Nature's vernal plain;—
Up there he found the Maid of Light,
  Miss Nature was her name.

Young Reason played his harp of old,
  Composed of many strings
Of silver threads and cords of gold,
  Producing perfect strains.

Miss Nature touched Life's organ tips,
  Her form was neat and fair,
With cherry cheeks and rosy lips,
  And auburn, glossy hair.

They both together touched their strings,
  And both together sung.
The song of Life with magic strain
  Through empty spaces rung.

Young Reason was the first of Gods,
  The parent King of Kings.
To-day he touches golden threads,
  While Mother Nature sings.

KING REASON.

LESSON VII.

REASON, THE FIRST CAUSE.

SUPREME and universal Light,
Fountain of Reason, God of Right,
Parent of Good, whose blessings flow
On every sphere, both high and low,—

Assist us God to act and be
What Nature and her laws decree.
Impart that intellectual flame
Which from thy breathing spirit came.

O, make us dwell on Wisdom's plain,
Bid passions serve and Reason reign,
Self poised and independent still,
On every form of good and ill.

No slave to priestcraft shame or fear,
Thy image we would always bear,
The stamp of heaven, an upright heart,
Above the low disguise of art.

May our expanded minds disclaim
The narrow views of earth-born men,
And with a truthful zeal embrace
The science of dramatic grace.

Of Wisdom, Grace, and Virtue, grant;
No more we ask, no more we want.
To know thee, serve thee, in thy Love,
Is Bliss below, and Bliss above.

Reason is the first born child of immortality, the generating power of thought in the universe of Spirit and Mind — the Father Spirit of God, and Wisdom.

GOD.

LESSON VIII.

CONCEPTION AND BIRTH OF GOD.

BEFORE the time of creation,
Young Reason, a Priest and a Lord,
Journeyed from chaos to knowledge,
In search of Miss Nature's abode.

Turning from maidens of folly,
He courted the damsel of Light,
Wooing the virgin of beauty,
The Goddess of Power and Might.

Out in the midnight of cha-os,
Young Reason, a Priest and a Lord,
Conceived, in the womb of Nature,
Jehovah, the Spirit of God.

High in the region of power,
  The Son of Miss Nature was born,
Dressed in a mantle of honor,
  And wearing an Amethyst crown.

He leaped from the lap of Nature,
  Displaying his powerful word;
Walking in slippers of silver,
  He stood on the mountain of God.

Fully invested with power,
  According to prophets of old,
Cupid, the offspring of Nature,
  Was God, in the City of Gold.

WISDOM.

LESSON IX.

Conception and Birth of High Wisdom.

BEFORE the time of Creation,
Young Reason, a Prophet and Lord,
Conceived in the womb of Nature,
High Wisdom, the counsel of God.

Up in the region of Power,
The virgin, High Wisdom, was born,
Offspring of Reason and Nature,
The Goddess and Maid of the morn.

She leaped from the lap of Nature,
A very intelligent maid,
Goddess and Mistress of heaven,
The hand-maid and counsel of God.

Clothed with a mantle of knowledge,
  Emblazoned with halo's of Light,
Moving with God in the cha-os,
  They walked on the ocean of Life.

Wisdom, the Mother of Science,
  Armed with the skill of her word,
Stood in the midst of a cha-os,
  The hand-maid and counsel of God.

Happy is the man that findeth Wisdom, and the man that getteth understanding. Wisdom is a Tree of Life to them that lay hold upon her.—(*Proverbs, 3: 13—18.*

LESSON X.

ETERNITY OF GOD.

THOU did'st, O, mighty God, exist
E'er Time began its race;
Before the ample elements
Filled up the void of space.

Before the ponderous earthly globe*
In fluid air was stayed;
Before the mighty ocean springs
Their liquid stores displayed.

E'er man adored, or angels knew,
Or praised thy worthy name,
Thy Bliss, O, sacred Spring-of-Life
And Glory were the same.

Forever permanent and fixed,
From agitation free;
Unchanged, through everlasting years,
Is Wisdom joined with thee.

* Before the mountains were brought forth or ever thou had'st formed the earth, and the heaven, even from everlasting to everlasting, thou art God.—*Psalms 90—2.*

WISDOM.

LESSON XI.

Wisdom is justified of all her children.—(*Luke 7—35.*

ETERNITY OF WISDOM.

WISDOM crieth without, she uttereth her voice in the streets.

2. She crieth in the chief place of concourse, in the opening of the gates in all the cities, she uttereth these words, saying:

3. I, Wisdom, dwell with prudence, and find out knowledge of witty inventions.

4. Counsel is mine, and sound wisdom; I am understanding, I have strength.

5. I lead in the way of righteousness, in the midst of the paths of judgment.

6. God possessed me in the beginning of his way, before His works of old.

7. I was set up from everlasting from the beginning, before the earth was.

When there was no depths, I was brought forth, when there was no fountains abounding with water.

9. Before the mountains were settled, before the hills was, I brought forth.

10. While as yet He had not made the earth, nor the highest part of the dust of the earth.

11. When He prepared the heaven, I was there when He set a compass upon the face of the deep.

12. When He established the clouds above, when he strengthened the fountains of the deep.

13. When He gave to the sea His decree that the waters should not pass his commandments when he appointed the foundations of the earth.

14. Then I was by Him, as one brought up with Him, and I was daily His delight, rejoicing always before Him.

15. Rejoicing in the habitable part of His earth, and my delights were with the children of God.—(*Book of Proverbs, 8 Chap.*

HIGH WISDOM.

LESSON XII.

In the beginning of Science, God and Wisdom created the heaven and the earth.

CREATION OF HEAVEN AND EARTH.

IN the beginning of science the earth was without form and void, and darkness was upon the face of the deep, and the spirit of God, and Wisdom moved upon the face of the waters.

2. And God said, let the Light of knowledge appear.

3. And Wisdom brought forth the Light of understanding.

4. And God saw the Light of understanding, that it was good, and God divided the Light of understanding from the former chaos of mind.

5. And God called the Light of understanding intellectual day, and the former chaos of mind He called spiritual night.

6. And the evening and morning were the first Era of Light. (Science of Mind.)

7. And Wisdom said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

8. And God divided the waters above the firmament, from the waters under the firmament, and God created a firmament in the midst of the waters.

9. And God called the new made firmament, heaven, and the evening and the morning were the second Era of Light. (Astronomical Science.)

GOD.

10. And Wisdom said, Let the waters under the firmament be gathered together unto one place, and let the dry land appear.

11. And God divided the waters which were under

the firmament, and created the earth in the midst of the waters, and caused the dry land to appear.

12. And God called the dry land earth, and the gathering together of the waters, he called oceans, and seas.

13. And God saw that the heaven, and the earth, was created good, and the evening, and the morning, were the third Era of Light. (Geological Science.)

14. ¶ And Wisdom said, Let there be Lights in the firmament of heaven, to divide the day from the night, and let them be for signs, and for seasons, for years, and for months, and for days.

15. And let them be for Lights, in the firmament of heaven, to give Light unto all the earth.

16. And God created two great Lights, the Greater Orb, to rule the day, and the Lesser Orb, to rule the night, and he made the stars also.

17. And God set them in the firmament of heaven to give Light upon the earth,

18. And to rule over the day, and over the night, and to divide the Light from the darkness, and God saw that they were created good, and the evening and the morning were the first day. (Mechanical division of time.)

19. ¶ And Wisdom said, Let the earth bring forth grass, the herb, yielding seed, and the fruit tree, yielding fruit, after his kind, whose seed is in itself, upon the earth.

20. And God caused the earth to bring forth grass, and herbs, yielding seed after their kind, and the tree yielding fruit, whose seed is in itself, after his kind, and God saw that they were created good.

21. And the evening and the morning were the second day. (Science of Botany.)

22. ¶ And Wisdom said, Let the waters bring forth abundantly every moving creature, that hath Life which the waters bring forth, in the midst of the waters.

23. And God created great whales, and every living creature that moveth in the waters which the waters bring forth abundantly after their kind, and God saw that they were created good.

24. And God blessed them, and Wisdom said unto them, be fruitful and multiply, and fill the waters after their kind, and God saw that it was good.

25. And the evening and the morning were the third day. (Science of Instinct the Order ot Genius.)

26. ¶ And Wisdom said, Let the earth bring forth every living thing after his kind, the cattle after their kind, and every creeping thing after his kind, and all the beasts of the field, after their kind.

27. And God created the beasts of the field after his kind, and the cattle after their kind, and every thing, that creepeth upon the earth after his kind.

28. And God blessed the beast of the field after his kind, and the cattle after their kind, and Wisdom said unto them, be fruitful and multiply, and fill the earth.

29. And the beasts of the field, and the cattle began to multiply and increase abundantly, and God saw that it was good.

30. And the evening and the morning were the fourth day. (Science of Instinct.)

31. ¶ And Wisdom said, Let the firmament of heaven bring forth abundantly of every flying creature that hath life, and every winged fowl of the air that fly above the earth, in the open firmament of heaven.

32. And God created every flying creature that hath

life, and every winged fowl of the air that fly in the open firmament of heaven, after their kind, and God saw that they were created good.

33. And God blessed every flying creature having life, and every fowl of the air, and Wisdom said unto them, Be fruitful and multiply, and fill the air, and fly in the open firmament of heaven. And the evening and the morning were the fifth day. (Science of Instinct.)

HEAVEN-BORN MEN.

34. And Wisdom said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepsth upon the earth.

35. And God created man, male and female, in his own image, after the likeness of God and Wisdom they were created.

36. And God blessed them, and Wisdom said unto them, Be fruitful and multiply, and replenish the earth,

and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth.

37. ¶ And God said, Behold, I have given you every herb bearing seed which is upon the face of the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat.

38. And to every beast of the earth, and to every thing that creepeth upon the earth wherein there is life, I have given every green herb for meat and it was so.

39. And God saw every thing which he had created and made, and behold, it was very good, and the evening and the morning were the sixth day, and all the works of God and Wisdom were finished and done. (Science of Reason, was the crowning skill of their Genius.)

KING SCIENCE.

LESSON XIII.

The Grove was God's first Temple.

GOD'S FIRST TEMPLE.

THE perfect world, by Jesus trod,
Was the first Temple built by—God;
His fiat laid the corner stone;
As Wisdom spake — the work was done.

God hung its starry roof on high,
The broad expanse of azure sky;
He spread its carpets green and bright,
And curtained it with morning light.

The mountains in their places stood,
The sea, the sky, and all was good;
And when God's first pure praises rang,
The morning stars together sang.

GOD'S FIRST CHURCH.

LESSON XIV.

In the beginning of a Spiritual Science* God created man — male and female — in the image and likeness of God and Wisdom they were created.—(*Gen. 1—27.*)

GOD'S AFFINITY WITH MAN.

ALL Nature felt a strong embrace,
Attraction's secret force,
Which guided worlds through empty space,
And planets in their course.

Within the universe of thought,
  A force was felt to move
Affinity, from mind to mind;
  God's endless chain of Love.

A force of thought, the chain of mind,
  United God with man;
That everlasting tie which binds
  The heirs of God in one.

*In the beginning of Christ's Church, who is the image of the Invisible God, the first born of every creature, He is the head of the body, the Church, for it pleased the Father that in Him should all fullness dwell, that in all things he might have the pre-eminence.—*Col. 1—15—19.*

GOD IS LOVE.

LESSON XV.

The heaven declares the glory of God, and the firmament sheweth his handi-works day unto day, uttereth speech, and night unto night sheweth knowledge.—(*Psalms. 19—1, 2.*)

God Visible in Creation.

THE God of Nature and of Grace,
In all his work appears;
His goodness through the earth we trace,
His grandeur in the spheres.

Behold this fair and fertile globe,
By Him and Wisdom planned,
'Twas them that girded like a robe,
The ocean round the land.

Lift to the arch of heaven your eye,
And look creation through;
Their glory, boundless as the sky,
O'erwhelms our wandering view.

How magnified is both their names.
Inscribed on Nature's lines;
Spread through Eternity, their fame
In rising lustre shines.

Millions before their presence stand
In awe while they adore;
Observing skill at God's right hand,
Acknowledge Wisdom's power.

NOTE.—There is no language, nor speech, where their voice is not heard; their lines are gone out through all the earth, and their words to the end of the world; in them hath he set a tabernacle for the sun.—(*Psalms, 19—3, 4.*)

THE FIRST EARTH-BORN CHURCH.

LESSON XVI.

And it came to pass, in process of time, that the Lord-God, moved by the spirit of carnal love, inspired with vanity, walked in the vigor and strength of Ambition, and set up His tabernacle and dwelling place eastward, in Eden.—*Gen. 2—8.*

BEGINNING OF THEOLOGY.

NOW, these are the generations of the heavens and the earth, in the day that the Lord-God made the heavens and the earth.

2. And every plant of the field before it was in the earth, and every herb of the field before it grew for the Lord-God had not caused it to rain upon the earth, and there was not a man to till the ground.

3. But there went up a mist from the earth and watered the whole face of the ground.

4. And a River went out of Eden to water the Garden, and from thence it was parted and became four heads.

5. The name of the first is Pi-son; that is it which compasseth the whole land of Ha-vil-ah, where there is gold.

6. And the gold of that land is good; there is bdellium and the onyx stone.

7. And the name of the second river is Gi-hon; the same is it which compasseth the whole land of E-thi-opi-a.

8. And the name of the third river is Hid-di-kel; that is it which goeth toward the east of As-syr-i-a, and the fourth river is Eu-phra-tes.

9. And the Lord-God planted a Garden eastward in Eden.

10. And out of the ground, the Lord-God made every tree, and herb, to grow, which is pleasant to the sight, and good for food; the Tree of Life in the midst of the Garden, and also the Tree of Knowledge, of Good and Evil.

11. ¶ And the Lord-God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

12. And the Lord-God took the man, and put him into the Garden of Eden to dress it, and to keep it.

13. And the Lord-God commanded the man, saying, of every tree of the Garden thou mayest freely eat.

14. But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die.

15. ¶ And out of the ground, the Lord-God formed every beast of the field, and brought them unto Adam to see what he would call them.

16. And whatsoever Adam called every living creature, that was the name thereof.

17. ¶ And Adam gave names to all cattle, and to the fowls of the air, and every beast of the field, but for Adam there was not found a help meet for him.

18. And the Lord-God said it is not good that the man should be alone; I will make an help meet for him.

19. ¶ And the Lord-God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof.

20. And the rib, which the Lord-God had taken from man, made he a woman and brought her unto the man.

21. And Adam said, this is now bone of my bones,* and flesh of my flesh; she shall be called woman because she was taken out of man.

22. Therefore, shall a man leave his father, and his mother, and shall cleave unto his wife, and they shall be one flesh.

23. And they were both naked, the man, and his wife, and were not ashamed.

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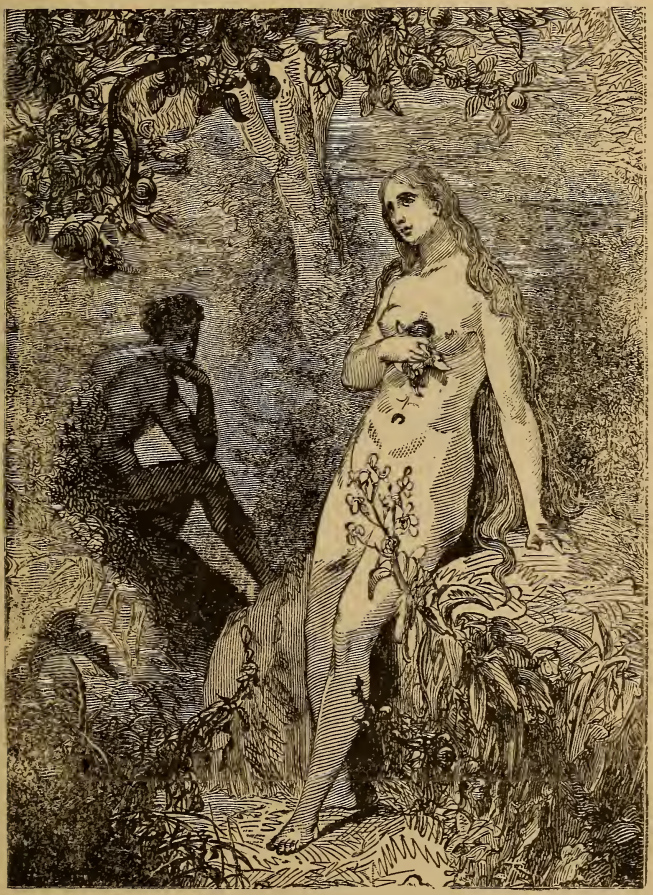
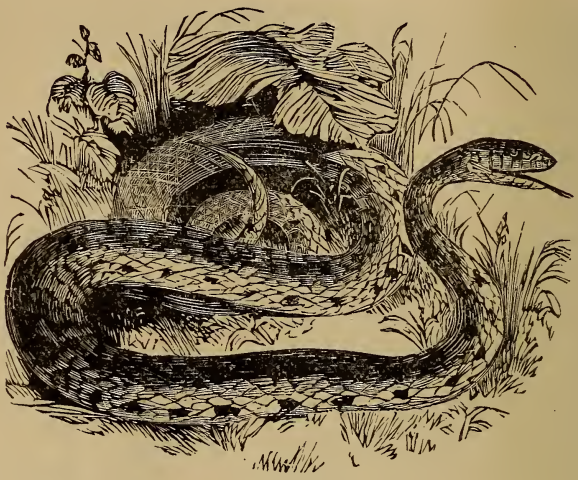
* The Word of God, is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the intents of the heart.—*Heb. 4—12.*



ADAM AND EVE.

MARRIAGE INSTITUTED.

THE BEGINNING OF MONOGAMY. SEE PAGE 41—45.



THE SERPENT.

LESSON XVII.

The serpent said unto the woman, ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil.—*Gen. 3—4, 5.*

Seduction of the Woman.

NOW, the serpent was more subtle than any beast of the field, which the Lord-God had made.

2. And he said unto the woman, yea, hath not God said unto thee, ye shall not eat of every tree of the Garden.

3. And the woman said unto the serpent, God hath said we may eat of the fruit of the trees of the Garden.

4. But of the fruit of the Tree which is in the midst of the Garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die.

5. And the serpent said* unto the woman, ye shall not surely die.

6. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil.

7. ¶And when the woman saw that the tree was good for food, and it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

8. And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons.

9. And they heard the voice of the Lord-God, walking in the Garden, in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord-God, amongst the trees of the garden.

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* The tongue is a little member, and boasteth great things; Behold, how great a matter a little fire kindleth. —*James 3—5.*

THE LORD-GOD.

LESSON XVIII.

The wicked shall be turned into hell, and all the nations that forget God.—*Psalms 9—17.*

ADAM'S ARREST.

AND the Lord-God called unto Adam, and said unto him, Where art Thou?

2. And Adam said unto Him, I heard Thy voice in the Garden, and I was afraid, because I was naked, and I hid myself.

3. And the Lord-God said; who told thee that thou wast naked; hast thou eaten of the Tree whereof I commanded thee not to eat.

4. And Adam said: the woman whom thou gavest to

be with me, she gave me of the fruit of the Tree, and I did eat.

5. And the Lord-God said unto the Woman, What is this that thou hast done, and the woman said, the serpent beguiled me, and I did eat.

6. And the Lord-God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field, upon thy belly shalt thou go all the days of thy life.

7. And I will put enmity between thy seed; and her seed, it shall bruise thy head, and thou shalt bruise his heel.

8. And unto the woman he said, I will greatly multiply thy conceptions, and increase thy sorrows; in sorrow shalt thou bring forth children, and thy desire shall be unto thy husband, and he shall rule over thee.

9. And unto Adam, he said, because thou hast hearkened unto the voice of thy wife and hast eaten of the fruit of the Tree, which I commanded thee, saying: thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

10. Thorns and thistles also, shall it bring forth to thee, and thou shalt eat the herbs of the field.

11 In the sweat of thy face shalt thou eat bread, until thou return to the ground, for out of it thou wast taken; for dust thou art, and unto dust, shalt thou return.

12. And Adam called the name of his wife Eve, because she was the mother of all mischief.

13. And unto Adam and his wife also did the Lord-God make coats of skins, and clothed them.

14. ¶And the Lord-God said, Behold; the man has become as one of us, (A Demigod) to know good and

evil, and now, lest he put forth his hand and take also of the Tree of Life and eat and live forever.

15. Therefore, the Lord-God sent him forth from the Garden of Eden, to till the ground from whence he was taken.

16. So he drove out the man, and placed at the east of the Garden of Eden, cherubim and a flaming sword, which turned every way to keep the way of the Tree of Life.

NOTE.—The Angels, which kept not their first estate, but left their own habitation, he hath reserved in chains under darkness unto the judgment of the great day.

Plunged in a gulf of dark despair,
The fallen Angels lay,
Beyond the reach of Wisdom's star,
Without the orb of day.

ADAM AND EVE IN DARKNESS.

LESSON XIX.

The tongue is a fire, a world of iniquity; it defileth the wholebody, and setteth on fire the course of nature, and it is set on fire of hell.—*James 3—6.*

THE BEGINNING OF HELL.

AND Adam knew Eve, his wife, and she conceived, and bore Cain, and said: I have gotten a man from the Lord.

1. And she conceived again, and bare Abel, his brother, and Abel was a keeper of sheep, but Cain was a tiller of the ground.

2. And in process of time, it came to pass that Cain

brought of the fruit of the ground, an offering unto the Lord.

3. And Abel, he also brought of the firstlings of his flock, and of the fat thereof, and the Lord had respect unto Abel, and to his offering.

4. But unto Cain and to his offering he had no respect, and Cain was very wroth, and his countenance fell.

5. And the Lord-God saith unto Cain, Why art thou wroth, and why is thy countenance fallen.

6. If thou doest well, shalt thou not be accepted, and if thou doest not well, sin lieth at the door, and unto thee shall be his desire, And thou shalt rule over him.

And Cain talked with Abel, his brother, and it came to pass, when they were in the field, that Cain rose up against him, and slew him.

NOTE.—Hell is a distorted state of the mind, a benighted condition of the soul, an intellectual and spiritual condition of a city, plain, or place.

LESSON XX.

The mystery which hath been hid from ages, and from generations, but now is made manifest to the saints. —*Col. 1—26.*

THE MYSTERY OF MAN.

IT long has puzzled human skill,
To demonstrate by Reason,
Who moulded father Adam's will,
The cause of hell in Eden.

A Demigod, in days of old,
  Laid out a fancy garden,
Who craved for wealth and sought for gold,
  Within the field of Eden.

Old Eden's Lord, a Demigod,
  He made the soul of Adam,
And from his side he took a rib,
  Of which he made the woman.

And when the serpent did beguile
  The maid of Eden's bower,
A flame of lust went through her soul,
  The Devil's hottest fire.

The fire of zeal began to burn
  And carnal love to sweh—el;
The burning lava wide did run,
  And Heaven was turned to hell.

LESSON XXI.

THE DEVIL'S VICTORY.

THE Lord-God made a woman ripe,
  Out of the rib of man,
A perfect corresponding type,
  On Adam's earthly plan.

She sang her sweetest cunning strains,
  Young Adam's mind to move,
And touched a tender spot of brains,
  The seat of carnal love.

The serpent, through the woman fair,
He caught the man of sin,
And through his skillful, cunning airs,
He bound them both in chains.

Young Adam ate a philopene,
With Eve, the Maid of Sin,
And this united both their brains,
The Devil — reigned with—in.

And when young Hyman came to see—
They heard his footsteps tread,
And hid themselves behind a tree,
The Devil took the lead.

THE POWER OF THE AIR.

LESSON XXII.

The Lord-God is my strength and my song, and He is become my salvation; He is my God and I will prepare Him a habitation; my father's God and I will exalt Him; The Lord is a man of war; The Lord is his name. *Exod. 15—2, 3.*

CAIN'S ARREST.

AND the Lord God said unto Cain, where is Abel, thy brother, and he said, I know not, neither am I my brother's keeper.

2. And he said, What hast thou done? The voice of thy brother's blood* crieth unto me from the ground.

3. And now art thou cursed, from the earth which hath opened her mouth to receive thy brother's blood from thy hand.

4. When thou tillest the ground, henceforth it shall not yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

5. And Cain prayed unto the Lord-God and said my punishment is greater than I can bear.

6. Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth, and it shall come to pass that every one that findeth me shall slay me. And,—

Of all my father's family,
I love myself the best.
O, Lord of Eden, pardon me,
The Devil—take the rest.

7. And the Lord-God said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him

seven-fold; And the Lord-God set a mark (of reprisal) upon Cain, lest any finding him should kill him.

8. And Cain went out from the presence of the Lord-God, and dwelt in the Land of Nod on the east of Eden.

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* Whosoever hateth his brother is a murderer, and ye know that no murderer hath (the principle of) Eternal Life abiding in him.—*1 John 3—15.*

THE DEVIL.

LESSON XXIII.

King Solomon loved many strange women, together with the daughter of Pharaoh, and he had seven hundred wives, princesses, and three hundred concubines.—*1 Kings 11:—1—4.*

ORIGIN OF POLYGAMY.

AND it came to pass, in process of time, that Cain beguiled, and seduced one of the Angel Daughters of High Wisdom, and committed matrimony in the firmament of heaven.

2. And Cain knew his wife, and she conceived, and bare Enoch, and he builded a city and called the name of the city after the name of his son, Enoch.

2. And unto Enoch, was born, Irad, and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech.

3. ¶And Lamech took unto himself two wives;* the name of the one was Adah, and the name of the other was Zillah.

4. And Adah bare Tubal; he was the father of such as dwell in tents, and such as have cattle.

5. And his brother's name was Jubal; he was the father of such as handle the harp and organ.

6. And Zillah, she also bare Tubal Cain, an instructor in every branch of every artifice in brass and iron; and the sister of Tubal Cain was Nahum.

7. And Lamech said unto his wives, Adah and Zillah, hear my voice ye wives of Lameh, Hearken unto my speech, for I have slain a man to my wounding, and young man to my hurt.

8. If Cain shall be avenged seven-fold truly, Lamech seventy and seven fold.

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*Hell has now enlarged its borders, iniquity is multiplied, and Polygamy taken root in the open firmament of heaven.

THE FATHER OF US ALL.

LESSON XXIV.

And Adam knew his wife again, and she conceived and bare a son, and called his name Seth, for God, said she, hath appointed me another seed instead of Abel, whom Cain slew.—*Gen. 4—25.*

POSTERITY OF SETH.

THESE are the generations of Adam,* through Seth, in the day that the Lord-God created him; man and woman, created he them.

2. And the Lord-God blessed them, and called their name Adam, when they were created and made.

3. And the Lord-God placed the man and the woman in the Garden of Eden, to dress it and to keep it.

4. And after the fall of man, Adam lived a hundred and thirty years, and begat a son in his own image, after his own likeness, and he called his name Seth, and Adam begat other sons and daughters, and he died at the age of nine hundred and thirty years.

5. And Seth lived a hundred and five years, and begat Enos, and Seth begat other sons and daughters, and he died at the age of nine hundred and twelve years.

6. It was in the days of Enos that men began to call upon the name of the Lord, and Enos lived ninety years and begat Cainan, and Enos begat other sons and daughters, and he died at the age of nine hundred and five years.

7. And Cainan lived seventy years and begat Mahalaleel, and Cainan begat other sons and daughters, and he died at the age of nine hundred and ten years.

8. And Mahalaleel lived sixty and five years, and begat Jared, and Mahalaleel begat other sons and daughters, and he died at the age of eight hundred and ninety-five years.

9. And Jared lived a hundred and sixty-two years, and begat Enoch, and Jared begat other sons and daughters, and he died at the age of nine hundred and sixty two years.

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*In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken, for dust thou art and unto dust shalt thou return.—*Gen. 3—19.*

LESSON XXV.

THE POSTERITY OF ENOCH.

ENOCH lived sixty and five years and begat Methuselah.

2. And Enoch walked with the Lord-God, after he begat Methuselah, three hundred years, and begat sons and daughters.

3. And all the days of Enoch were three hundred and sixty-five years.

4. And Methuselah lived a hundred and eighty-seven years, and begat Lamech.

5. And Methuselah lived after he begat Lamech, seven hundred and eighty-two years, and he begat sons and daughters.

6. And all the days of Methuselah were nine hundred and sixty-nine years, and he died.

7. And Lamech lived a hundred and eighty-two years and begat a son.

8. And he called the name of his son, Noah, saying, this same one shall comfort us concerning the work and toil of our hands, because of the ground which the Lord-God hath cursed.

9. And Lamech lived after he begat Noah, five hundred and ninety-five years, and begat sons and daughters.

10. And all the days of Lamech were seven hundred and seventy-seven years, and he died.

11. And Noah was five hundred years old, and Noah begat Shem, Ham and Japheth.

THE LORD-GOD.

LESSON XXVI.

Man that is born of a woman is of a few days and full of trouble. Who can bring a clean thing out of an unclean? Not one.—*Job 14: 1—4.*

God, Repenting of His Folly.

And it came to pass when men began to multiply on

the face of the earth, and daughters were born unto them.

2. That the sons of the Lord-God saw that they were fair, and they took them wives of all which they chose.

3. Now, there were giants in the earth in those days, and also after that, when the sons of the Lord God came in unto the daughters of men, and they bare children to them; the same became mighty men, which were of old, men of renown.

4. And the Lord-God looked upon the earth and behold, it was corrupt, for all flesh had corrupted its way upon the earth.

5. And the Lord-God said, my spirit shall not alway strive with man, for that he also is flesh, yet his days shall be a hundred and twenty years.

6. And the Lord-God saw that the wickedness of man was great in the earth, and that every imagination of his mind and soul was only evil continually.

7. And it repented the Lord-God, that He had made on the earth, and it grieved him at his heart.

8. And the Lord-God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them, and behold, I will destroy them with the earth.

9. But Noah found grace in the eyes of the Lord-God, and he was saved from death by the waters of a flood, through the building of an Ark, as the Lord-God commanded him.

LESSON XXVII.

The Lord-God said, Behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under the heavens, and every thing that is in the earth shall die.

NEGATIVE WORLD DESTROYED.

NOAH was six hundred years old when the flood of waters was upon the earth.

2. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up and the windows of the heavens were opened.

3. And the rain was upon the earth forty days and forty nights.

4. In the self same day, entered Noah and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them into the Ark.

5. They, and every beast after his kind, and every creeping thing that creepeth upon the earth, after his kind, and every fowl after his kind, and every bird of every sort.

6. And they went in unto Noah into the Ark, two and two of all flesh, wherein is the breath of life.

7. And they that went in, went in male and female, as the Lord-God had commanded him, and the Lord-God shut him in.

8. And the flood was forty days upon the earth, and the waters increased and bare up the Ark, and it was lifted above the earth.

9. And the waters prevailed, and were increased greatly upon the earth and all the high hills, that were under the whole heavens were covered.

10. And all flesh that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

11. All in whose nostrils was the breath of life, of all that was in the dry land, died.

12. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heavens, and they were destroyed from the earth.

13. And Noah only, remained alive, and they that were with him in the Ark.

14. And the waters prevailed upon the earth a hundred and fifty days.

LESSON XXVIII.

NOAH LEAVES THE ARK.

1. And Noah was six hundred years* old when the flood of waters were upon the earth.

2. And it came to pass in the six hundredth and first

year, in the first month, the first day of the month, that the waters were dried up and the earth was dry.

3. And Noah removed the covering of the Ark and looked, aad behold, the ground was all dry.

4. And in the second month, on the twenty-seventh day of the month, the earth was dried off.

And the Lord-God spake unto Noah, saying: go forth out of the Ark, thou and thy wife, and thy sons, and thy son's wives, with thee.

6. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful and multiply upon the earth.

7. And Noah went forth, and his sons, and his wife, and his son's wives, with him, every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth after their kind, went forth out of the Ark.

And all the days of the patriarchs, or the antediluvian world, were sixteen hundred and fifty-six (1656) years from the days of Adam until the out-pouring of the theological deluge.

THE FIRST EARTH-BORN CHURCH.

LESSON XXIX.

By faith, Noah, being warned by the Lord-God, of things not seen as yet, moved with fear, prepared an Ark to the saving of his house by the which he condemned the world, and became an heir of that righteousness which is by faith.—*Heb. 11—7.*

NOAH'S THEOLOGY.

AND Noah builded an altar unto the Lord-God, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

2. And the Lord-God smelled a sweet savour, and the Lord-God said in his heart, I will not again

curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth, neither will I again smite any more, every living thing, as I have done.

3. While the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night, shall not cease.

CARNAL LOVE.

LESSON XXX.

Thou shalt love the Lord, thy God, with all thine heart, and with all thy soul, and with all thy might; thou shalt fear the Lord, thy God, and serve Him, and swear by His name.—*Deut. 6:—5—13.*

GOD'S COMMAND TO NOAH.

And the Lord-God blessed Noah, and his sons, and said unto them, Be fruitful and multiply, and replenish the earth.

2. And the FEAR of you, and the DREAD of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered.

3. Every moving thing that liveth shall he meat for you, even as the green herb, have I given you all things.

4. But flesh, with the life thereof, which is the blood thereof, ye shall not eat.

5. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of every man's brother, will I require the life of man.

6. Whosoever sheddeth man's blood, by man shall his blood be shed, for in the carnal image, and likeness of the Lord-God was the soul of man made.

7. And you, be ye fruitful, and multiply, and bring forth abundantly in the earth, and multiply therein.

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*Thou shalt not go after other Gods, and thou shalt not bow down thyself to them, nor serve them, for I, the Lord, thy God, am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.—*Exod. 20—5, 6.*

LESSON XXXI.

GOD'S COVENANT WITH NOAH.

AND the Lord-God spake unto Noah, and to his sons with him, saying:

2. And I, behold I, establish my covenant with you, and with your seed after you.

3. And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the Ark, to every beast of the earth.

4. And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there be any more a flood to destroy the earth.

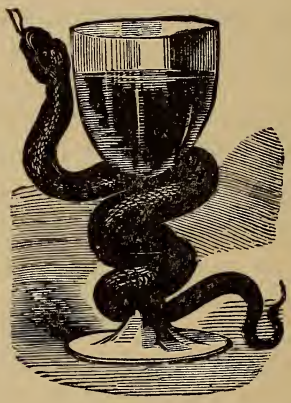
5. And the Lord God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations.

6 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth, and it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud.

7. And I will remember my covenant which is between me and you, and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh.

8. And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between me and every living creature of all flesh that is upon the earth.

10. And the Lord-God said unto Noah, This is the token of the covenant which I have established between me and all flesh, that is upon the earth.



THE VENOM OF RUM.

LESSON XXXIII.

Noah was the eighth person from Adam, a preacher of righteousness, who, being moved by *fear*, prepared an Ark. to the saving of his house by which he condemned the world, and be came an heir of the righteousness which is by faith.—*2 Peter:—2—5.*

BIRTH OF INTEMPERANCE.

THE sons of Noah, that went forth out of the Ark, were Shem, and Ham, and Japh-eth, and Ham is the father of Canaan.

2. These are the three sons of Noah, and of them was the whole earth overspread.

3. And Noah began to be a husbandman, and he planted a vineyard.

4. And he drank of the wine, and was drunken* and he was uncovered within his tent.

5. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

6. And Shem and Japh-eth took a garment and laid it upon both their shoulders, and went backward and covered the nakedness of their father, and their faces were backward, and they saw not their father's nakedness.

7. And Noah awoke from his wine, and knew what his younger son had done unto him.

8. And he said, cursed be Canaan, a servant of servants shall he be unto his brethren.

9. And he said, Blessed be the Lord-God of Shem, and Canaan shall be his servant.

10. The Lord-God shall enlarge Japh-eth, and he shall dwell in the tents of Shem, and Canaan shall be his servant.

11. And Noah lived after the flood, three hundred and fifty years.

12. And all the days of Noah were nine hundred and fifty years, and he died.

*Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last, it biteth like a Serpent, and stingeth like an Adder.—*Prov. 23—31, 32.*

CARNAL LOVE.

LESSON XXXIII.

The spirit and power of the air, born without father and without mother, without descent, having neither

beginning of days, nor substance of life, (conceived by the spirit of vanity, and brought forth by the power of the wind,) now consider how great this man was unto whom even Abraham gave the tenth of the spoils.—*Heb. 7—3, 4.*

LINE OF LEVITICAL PRIESTCRAFT.

IN the beginning of Levitical Priestcraft, the Lord-God made man of the dust of the ground —and,—

Adam,	at 130 years,	begat Seth....	130 years.
Seth,	at 105 years,	begat Enos ...	235 "
Enos,	at 90 years,	begat Cainan..	325 "

Enos began first to call upon the name of the Lord-God—and—

Cainan,	at 70 years,	begat Mahalaleel..	395 years.
Mahalaleel,	at 65 years,	begat Jared	460 "
Jared,	at 162 years,	begat Enoch.....	622 "

And by faith, Enoch was translated from the negative to the artificial world, that he should not see death, (carnality,) and therefore, was not found in the negative world at the time of the flood, because God had translated him, for, before his translation, he had this testimony: that he pleased the Lord-God—and,—

Enoch,	at 65 years,	begat Methuselah	687 years.
Methuselah,	at 187 years,	begat Lamech...	874 "
Lamech,	at 182 years,	begat Noah.....	1056 "

And Lamech said, this same one shall comfort us con-

cerning the work and toil of our hands, because of the ground which the Lord God hath cursed.—*Gen. 5—29.*

And Noah was six hundred years old when the flood of waters was upon the earth.—*Gen. 7—6.*

And all the days of the Antediluvian, or negative world was sixteen hundred and fifty-six (1656) years.

And Shem was a hundred years old, and begat Arphaxed, two years after the flood, (*Gen. 11—10,*) and,—

Arphaxed,	at 35 years,	begat Salah.....	1693 years.
Salah,	at 30 years,	begat Eber.....	1723 "
Eber,	at 34 years,	begat Peleg	1757 "
Peleg,	at 30 years,	begat Reu.....	1787 "
Reu,	at 22 years,	begat Serug....	1809 "
Serug,	at 30 years,	begat Nahor....	1839 "
Nahor,	at 29 years,	begat Terah....	1868 "
Terah,	at 70 years,	begat Abram...	1938 "
Abram,	at 100 years,	begat Isaac.....	2038 "
Isaac,	at 60 years,	begat Jacob	2098 "

And all the days of Jewish Theology up to the birth of Jacob, was two thousand and ninety-eight years, and the house of Jacob was divided between Levi and Judah, two of Jacob's sons.

LESSON XXXIV.

GOD'S COVENANT WITH ABRAM.

AND when ABRAM was ninety and nine years old, the Lord-God appeared unto him, and said: I am the Lord-God Almighty; walk before me in all thy ways.

2. And I will make my covenant between me and thee, and I will multiply thee exceedingly.

3. And Abram fell on his face, and the Lord-God talked with him, saying,—

4. As for me, Behold my covenant is with thee, and thou shalt be a father of many nations.

5. Neither shall thy name any more be called Abram, but thy name shall be called Abraham, for a father of many nations have I made thee.

6. And I will make thee exceeding fruitful; and I will make nations of thee, and kings shall come out of thee.

7. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the Land of Canaan for an everlasting possession, and I will be their God.

8. And the Lord-God said unto Abraham, thou shalt keep my covenant, thou and thy seed after thee in their generations.

9. And this is my covenant which ye shall keep between me and you, and thy seed after thee: Every man child among you shall be circumcised.

10. And ye shall circumcise the flesh of your foreskin,

and it shall be a token of the covenant betwixt me and you.

11. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

12. He that is born in thy house, and he that is bought with thy money, must needs be circumcised, and my covenant shall be in your flesh for an everlasting covenant.

13. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

THE LORD-GOD.

LESSON XXXV.

By faith, Abraham, when he was tried, offered up Isaac, and he that had received the promises, offered up his only begotten son.—*Heb. 11—17.*

THE TEMPTER OF ABRAHAM.

And it came to pass after other things, that the Lord-

God* did tempt Abraham, and he said, Behold, here am I.

2. And he said, take now, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains, which I will tell thee of.

3. And Abraham rose up early in the morning, and saddled his ass and took two of his young men with him, and Isaac, his son, and clave the wood for the burnt offering, and rose up and went unto the place of which the Lord-God had told him.

4. Then, on the third day, Abraham lifted up his eyes and saw the place afar off.

5. And Abraham said unto his young men, abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you.

6. And Abraham took the wood of the burnt offering and laid it upon Isaac, his son, and he took the fire in his hand, and a knife, and they went, both of them together.

7. And Isaac spake unto Abraham, his father, and siad, My father: and he said, Here am I, my son; and he said, Behold the fire and the wood, but where is the lamb for a burnt offer-ing.

8. And Abraham said, my son, God will provide himself a lamb for a burnt offering, so they went, both of them together.

9. And they came to the place which God had told him of; and Abraham built an altar there; and laid the wood in order, and bound Isaac, his son, and laid him on the altar upon the wood.

10. And Abraham stretched forth his hand, and took the knife, to slay his son.

11. And the Angel of the Lord-God called unto him out of Eden, and said, Abraham, Abraham: and he said, Here am I.

12. And he said, lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou FEAREST God, seeing thou hast not with-held thy son, thy only son, from me.

13. And Abraham lifted up his eyes and looked, and behold, behind him a ram was caught in a thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering, instead of his son.

14. And Abraham called the name of that place Jehovah—Jireh.

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*Let no man say when he is tempted; I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away of his own lust, and enticed then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death.—*James*, *1*—13—15.

LESSON XXXVI.

GOD'S COVENANT WITH JACOB.

THE Lord-God said unto Jacob, Arise, and go up to Bethel, and dwell there; and make there an altar unto the Lord, thy God, which appeared unto thee when thou fledest from the face of Esau, thy Brother.

2. So Jacob came to Luz, which is in the land of Canaan, that is Bethel, he and all the people that were with him.

3. And he built there an altar, and called the name of the place El-beth-el, because there the Lord-God appeared unto him, when he fled from the face of his brother.

4. And the Lord-God appeared unto Jacob again when he came out of Padan-aram, and blessed him.

5. And the Lord-God said unto him, thy name is Jacob; but thy name shall not be called any more Jacob, but Israel shall be thy name, and he called his name Israel.

6. And the Lord-God said unto him, I am God Almighty; be fruitful and multiply, a nation, and a company of nations, shall be of thee, and kings shall come out of thy loins.

7. And the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

8. And the Lord-God departed from him in the place where he talked with him.

9. And Jacob set up a pillar in the place where he talked with the Lord-God, even a pillar of stone; and he poured a drink offering thereon; and he poured oil thereon.

10. And Ja-cob called the name of the place where the Lord-God spake with him, BETHEL.

LESSON XXXVII.

Now, these are the names of the twelve children of Israel which came into Egypt; every man, and his household, came with Jacob into Egypt:—

REUBEN,	JUDAH,	BENJAMIN,	GAD,
SIMEON,	ISSACHAR,	DAN,	ASHER,
LEVI,	ZEBULUN,	NAPHTALI,	JOSEPH.

BIRTH OF MOSES.

AND there went a man of the house of Levi, and took to wife, a daughter of Levi.

2. And the woman conceived and bare a son, and when she saw him, that he was a goodly child, she hid him three months.

3. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4. And his sister stood afar off, to know what would be done unto him.

5. And the daughter of King Pharaoh came down to wash herself at the river; and her maidens walked along by the river side; and when she saw the Ark among the flags, she sent her maid to fetch it.

6. And when she had opened it, she saw the child; and behold, the babe wept, and she had compassion on him, and said: This is one of the Hebrew's children.

7. Then, said his sister to Pharoah's daughter, shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee.

8. And Pharoah's daughter said unto her, go; and the maid went and called the child's mother.

9. And Pharaoh's daughter said unto her, take this child away and nurse it for me, and I will give thee thy wages; and the woman took the child and nursed it.

10. And the child grew, and she brought him unto Pharoah's daughter, and he became her son,* and she called his name, MOSES, and she said, because I drew him out of the water.

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*By faith, Moses, when he came to years, refused to be called the son of Pharoah's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward.—*Heb. 11: 24—26.*

MOSES, THE LAW GIVER.

LESSON XXXVIII.

The (Jewish) law was given by Moses, but (the law of the spirit ‡ of) Grace and Truth came by Jesus Christ. —*St. John*, *1—17*.

THE TEN COMMANDMENTS.

THE Lord-God spake all these words unto MOSES, the Prophet, saying,—

2. Thou shalt have no other Gods before me, for I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me.

3. And showing mercy unto thousands of them that love me and keep my Commandments.

4. Thou shalt not take the name of the Lord, thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

5. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

6. Thou shalt not bow down thyself to them, nor serve them.

7. Thou shalt not take the name of the Lord, thy God, iu vain, for the Lord will not hold him guiltless that taketh his name in vain.

8. Thou shalt remember the Sabbath day to keep it holy.

9. Six days shalt thou labor and do all thy work.

10. But the seventh day is the Sabbath of the Lord, thy God; in it thou shalt not do any work; thou, nor thy sons, nor thy daughters, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates.

11. For in six days, the Lord, thy God, made Heaven and Earth, the sea, and all that in them is; and rested on the seventh day; wherefore, the Lord-God blessed the Sabbath day, and hallowed it.

12. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbors.

13. Thou shalt not commit adultery with thy neighbor's wife.

Thou shalt not bear false witness against thy neighbor.

14. Thou shalt not steal.

15. Thou shalt not kill.

16. Honor thy father and thy mother, that thy days may

be long in the land, which the Lord, thy God, giveth thee.

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*The Law (of Moses) having a shadow of good things, to come, but not the true image of heavenly things, could never (with those sacrifices which they offered from year to year,) make the comers thereunto perfect. *Heb. 10—1.*

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‡It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are Life.—*St. John, 6—63.*

MOSES, THE PROPHET.

LESSON XXXIX.

As Moses lifted up the serpent* in the wilderness, even so must the son of man be lifted up.—*St. John, 3—14.*

THE RELIGION OF MOSES.

THE Lord-God said unto MOSES, an altar of earth shalt thou make unto me, and thou shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen, in all places where I record my name. I will come unto thee, and I will bless thee.

2. And thus shalt thou say unto the Children of Israel, I have seen the Lord-God of Israel, and I have talked with Him from heaven, and this is His commandment unto you.

3. Hear, O, Israel, The Lord, our God, is one Lord.

4. Thou shalt Love the Lord, Thy God, with all thine heart, and with all thy soul, and with all thy might.

5. And these words which I command thee this day shall be in thine heart.

6. And thou shall teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

7. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

8. And thou shalt write them upon the posts of thy house, and upon thy gates. And these are the commandments which I deliver unto you this day:—

9. Thou shalt remember the Sabbath day to keep it holy unto the Lord.

10. Six days shalt thou labor and do all thy work.

11 But the seventh day is the Sabbath of the Lord, thy God; in it thou shalt not do any work; thou, nor thy sons, nor thy daughters, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates.

12. For in six days, the Lord, thy God, made Heaven and Earth, the sea, and all that in them is; and rested on the seventh day; wherefore, the Lord-God blessed the Sabbath day, and hallowed it.

13. And Moses built an altar unto the Lord-God, and called the name of it Jehovah-Nissi.

14. And Moses gathered all the congregation of the children of Israel together, and said unto them, these are the words which the Lord-God hath commanded that ye should do them.

15. Six days shall work be done, but on the seventh day, there shall be to you a holy day—a Sabbath of rest unto the land.

16. And whosoever doeth work therein shall be put to death.

17. Ye shall kindle no fire throughout your habitations upon the Sabbath day.

18. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister before the Lord, or unto the judge, even that man shall die.

19. And he that sacrificeth unto any God, save unto the Lord-God, only he shall be utterly destroyed.

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*Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of

our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house, for this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house, for every house is builded by some man, but he that built all things is God. *Heb. 3: 1—4.*

CARNAL LUST.

LESSON XL.

He cast out the heathen before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in tents. And they sinned yet the more against Him by provoking the Lord-God in the wilderness, and they tempted Him in the desert by asking meat for their lusts. *Psalms, 78: 55—17, 18.*

THE BENJAMITE'S WICKEDNESS.

And it came to pass in the days of the judges, when

there was no King in Israel, that there was a certain Levite sojourning on the side of Mount Ephraim, who took to him a concubine out of Beth-le-hem-Judah.

2. And his concubine played the harlot against him, and went away from him unto her father's house, to Beth-le-hem-Judah, and was there four whole months.

3. And her husband arose and went after her, to speak friendly unto her, and to bring her again, having his servants with him and a couple of asses, and she brought him into her father's house, and when the father of the damsel saw him, he rejoiced to meet him.

4. And his father-in-law, the damsel's father, retained him, and he abode with him three days; so they did eat and drink, and lodge there.

5. And the man rose up and departed, and they passed on and went their way, and the sun went down upon them when they were by Gib-eah, which belongeth to Benjamin.

6. And they turned aside thither to go in and to lodge in Gib-eah; and when he went in he set him down in a street of the city, for there was no man that took them in his house to lodging.

7. And behold: there came an old man from his work out of the field at even, which was also of Mount Ephraim, and he sojourned in Gib-eah, but the men of the place were Benjamites.

8. And when he had lifted up his eyes, he saw a wayfaring man in the streets of the city, and the old man said, whither goest thou, and whence comest thou?

9. And he said unto him, we are passing from Beth-le-hem-Judah, toward the side of Mount Ephraim, from

thence am I; and I went to Beth-le-hem-Judah; but I am now going toward the house of the Lord, and there is no man that receiveth me to his house.

10. Yet there is both straw and provender for our asses, and there is bread and wine also for me, and for thy hand, and for the young man which is with thy servants, there is no want of anythlng.

11. And the old man said, peace be with thee, howsoever; let all thy wants lie upon me, only lodge not in the street.

12. So he brought him into his house, and gave provender unto the asses, and they washed their feet and did eat and drink.

13. Now, as they were making their hearts merry, behold the men of the city, certain sons of Belial* beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, bring forth the man that came into thine house, that we may know him.

14. And the master of the house went out and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

15. Behold, here is my daughter, a maiden, and his concubine; them will I will bring out now, and humble ye them, and do with them what seemeth good unto you, but unto this man, do not so vile a thing.

16. But the men would not hearken to him, so the man took the concubine, and brought her forth unto them, and they knew her and abused her all the night, until the morning, and when the day began to spring, they let her go.

17. Then came the woman, in the dawning of the day and fell down at the door of the man's house where her Lord was, till it was light.

18. And her Lord rose up in the morning and opened the doors of the house, and went out to go his way; and, behold, the woman, his concubine, was fallen down at the door; and her hands were upon the thresh-hold.

19. And he said unto her, up, and let us be going, but none answered. Then the man took her upon an ass, and the man rose up and begat him unto his place.

20. And all that saw it, said: There was no such deed done, nor seen, from the day that the Children of Israel came up out of the land of Egypt unto this day. Consider of it; take advice; and speak your minds.

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*Ye are of your father, the Devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh of a lie he speaketh of his own, for he is a liar. and the father of all such.—*St. John, 8—44.*

LESSON XLI.

The Wisdom of this world is foolishness with God, for it is written he taketh the wise in their own craftiness.—*Cor. 3—19.*

THE WISDOM OF SOLOMON.

IN Gib-eon, the Lord-God appeared unto King Solomon in a dream by night, and the Lord said, Ask what I shall give unto thee.

2. And Solomon said, thou hast shewed unto thy servant David, my father, great mercy, according as he walked before thee in truth and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

3. And now, O Lord, my God, thou hast made thy servant King instead of David, my father, and I am but a little child; I know not how to go out or come in.

4. And thy servant is in the midst of thy people, which thou hast chosen a great people, that cannot be numbered nor counted for multitude.

5. Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad, for who is able ta judge this, thy so great a people?

6. And the speech pleased the Lord, that King Solomon had asked this thing.

7. And the Lord-God said unto him, because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life af thine enemies, but hast asked for thyself understanding to discern judgment.

8. Behold: I have done according to thy word; Lo, I have given thee a wise and an understanding heart,* so there was none like thec before thee; neither after thee, shall any arise like unto thee.

9. And I have also given thee that which thou hast not asked; both riches and honor; so that there shall not be any among the kings like unto thee all thy days.

10. And if thou wilt walk in my ways, to keep my statutes and my commandments as thy father, Davtd, did walk, then I will lengthen thy days.

11. And Solomon awoke, and behold, it was a dream, and he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and made a feast to all his servants.

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*This Wisdom descendeth not from above, but is earthly, sensual, develish.—*James 3—15.*

LESSON XLII.

POLYGAMY AND IDOLATRY OF SOLOMON.

KING Solomon made affinity with Pharaoh, King of Egypt, and took Pharoah's daughter to wife, and brought her into the City of David, until he had made an end of building his own house, and the house of the Lord, and wall of Jerusalem.

2. Only the people sacrificed in high places, because

there was no house built unto the name of the Lord until those days. And Solomon loved the Lord, walking in the statute of David, his father, only he sacrificed, and burnt offerings in high places.

3. But King Solomon loved many strange women, together with the daughter of Pharoah, women of the Moabites, Amonites, Edomites, Zidonians, and Hittites

4. Of the nations concerning which the Lord-God said unto the children of Israel, ye shall not go in unto them, neither shalt they come in unto you, for surely they will turn away your heart after their Gods; Solomon clave to these in love.

5. And he had seven hundred wives, princesses, and three hundred concubines, and his wives turned away his heart.

6. For it came to pass, when Solomon was old, that his wives turned away his heart after other Gods, and his heart was not perfect with the Lord, his God, as was the heart of David, his father.

7. For Solomon went after Ashtoreth, the Goddess of the Zidonians, and after Milcom, the abomination of the Amonites.

8. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David, his father.

9. Then did Solomon build a high place for Chemosh, and for Molech, the abomination of the children of Ammon.

10. And likewise did he for all his strange wives which burnt incense and sacrifices unto their Gods.

CARNAL APPETITE.

LESSON XLIII.

Daniel purposed in his heart that he would not defile himself with the portion of the King's meat, nor with the wine which he drank. And in all matters of wisdom and understanding, he was found by the King to be ten times better than all the magicians, and astrologers that were in all his realm.—*Dan. 1: 8—20.*

DEVASTATION OF INTEMPERANCE.

BELSHAZZAR, the King of Chaldea, made a great feast to a thousand of his Lords, and drank wine before the thousand.

2. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels, which his father, Nebuchadnezzar, had taken out of the Temple, which was at Jerusalem, that the King and his princes, his wives, and his concubines, might drink therein.

3. Then they brought the golden vessels that were taken out of the Temple of the House of God, which was at Jerusalem, and the King and his princes, his wives and his concubines, drank in them.

4. They drank wine and praised the Gods of gold, and of silver, of brass, and of iron, of wood and of stone.

5. In the same hour came forth fingers of a man's hand, and wrote over against the candle-stick, upon the plaster of the wall of the King's palace: and the King saw the part of the hand that wrote.

6. Then the King's countenance was changed and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7. Then was Daniel brought in before the King, and the King spake and said unto Daniel, Art thou that Daniel which art of the children of the captivity of Judah, whom the King, my father, brought out of Jewry.

8. I have heard of thee; that thou canst make interpretations and dissolve doubts; now, if thou canst read the writing and make known to me the interpretation thereof; thou shalt be clothed with scarlet and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

9. And this was the writing that was written: MENE, MENE, TEKEL, UPHARSIN.

10. And this is the interpretation of the writing:

MENE; signifies God hath numbered thy kingdom, and finished it.

11. TEKEL; thou art weighed in the balance and found wanting.

12. PERES; thy kingdom is divided and given to the Medes and Persians.

13. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

14. And that night was the king of the Chaldeans slain.

15. And Darius, the Median, took the kingdom; being about three score and two years old.

THE VIRGIN MARY.

LESSON XLIV.

Now, all this was done that this Prophecy of Scripture might be fulfilled; Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which, being interpreted, is, God with us.—*Mat. 1—22. 23.*

CONCEPTION AND BIRTH OF CHRIST.

NOW, the conception and birth of JESUS was on this wise: Joseph was a ministering Agel or God; a good man, inspired with High Wis

dom, and full of the Holy Ghost, understanding all things pertaining to the kingdom of God.

2. And there was a young virgin in the House of Israel, whose name was Mary; and she had never known man.

3. And the Angel of God came in unto her and said: Hail, thou who art so highly favored, for God is with thee; blessed art thou among the maidens of Israel.

4. And when she saw him, she was troubled at his saying; and thought in her mind, what manner of salutation this should be.

5. And the Angel said unto her, fear not, Mary, for thou hast found favor with God.

6. And behold, thou shalt conceive in thy womb, and bring forth a son, whose name shall be called Jesus.

7. And he shall be Great, and shall be called the Son of the Highest, and the Lord-God shall give unto him the Throne of his father, David.

8. And He shall reign over the House of Jacob forever, and of his Kingdom there shall be no end.

9. Then, said Mary, how can this thing be, seeing I know not a man.

10. And the angel of God said unto her, the Holy Ghost shall come unto thee, and the power of the highest shall over-shadow thee, and also the holy thing, which shall be born of thee, shall be called the Son of God.

11. And Mary said unto the Angel, behold, the handmaid of God; be it according to thy word, and the angel departed from her.

12. And Mary arose and went into the hill country with haste, into a city of Judah, and entered into the house of Zacharias.

13. And the Virgin Mary was espoused unto JOSEPH, the Angel of God, that she might take away her reproach among the Jews, who esteemed her degraded.

14. And Mary abode with Zacharias about three months, and returned with Joseph, to her own house.

15. And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed.

16. And all the people went to be taxed; every one, into his own city.

17. And Joseph also went up from Galilee out of the City of Nazareth into Judea, unto the City of David, which is called Bethleham, because he was of the house and lineage of David.

18. To be taxed with Mary, his espoused wife being heavy with child.

19. And so it was that while they were there, the days were accomplished that she should be delivered.

20. And she brought forth her first born,* and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

21. Now, when Jesus was born, in Bethlehem of Judea, in the days of Herod, the King, behold, there came wise men from the East to Jerusalem.

22. Saying, where is he that is born king of the Jews, for we have seen his star in the east, and have come to worship him.

23. And when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshipped him, and when they had opened

their treasures, they presented unto him gifts of gold, frank-in-cense, and myrrh.

24. And the wise men, being warned by a revelation from God, not to return to Herod, they departed into their own country another way.

25. Then, when Herod saw that he was mocked of the wise men, he was exceeding wroth, for he had sent them—that he might seek out and destroy the young child's life.

26. And he sent forth murderers, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

27. But when they were departed, behold, a revelation from God appeared unto Joseph, telling him to arise and take the young child, and Mary, his mother, and depart into Egypt.

28. And he dwelt in Egypt with the child, and his mother, until the death of King Herod.

29. And when Herod was dead, a revelation from God was delivered to Joseph in Egypt.

30. Saying: arise and take the young child and his mother, and go into the Land of Israel, for they are dead which sought the young child's life.

32. And he came and dwelt in a city called Nazareth.

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*Unto you is born this day, in the city of David, a Savior, which is Christ, the Lord, and the Lord-God shall give unto him the throne of his father, David, and he shall reign over the house of Jacob forever; and of His Kingdom there shall be no end.—*St. Luke, 1—32, 33.*

LESSON XLV.

GENEALOGY OF JESUS, FROM JACOB.

AND JACOB called unto his sons, and said, gather yourselves together that I may tell you that which will come to pass in the last days, and as Jacob blessed his sons, he spake unto Judah on this wise: Judah, thou art he whom thy brethren shall praise; the sceptor shall not depart from Judah, nor a law-giver from between his feet until Shilo, (Christ) comes, and unto him shall the gathering of the people be;—and—

Jacob*	begat	Judah.	Naasson	begat	Salmon,
Judah	begat	Phares.	Salmon	begat	Boaz.
Phares	begat	Ezron.	Boaz	begat	Obed.
Ezron	begat	Aram.	Obed	begat	Jesse.
Aram	begat	Aminadab.	Jesse	begat	David.
Aminadab	begat	Naasson.	David	begat	Solomon.

Of her that was the wife of Uriah, the Hittite,—and—

Solomon	begat	Roboam.	Jonatham	begat	Achaz.
Roboam	begat	Abia.	Achaz	begat	Ezekias.
Abia	begat	Asa.	Ezekias	begat	Manasses
Asa	begat	Josaphat.	Manasses	begat	Amon.
Josaphat	begat	Joram.	Amon	begat	Josias.
Joram	begat	Ozias.	Josias	begat	Jechonias
Ozias	begat	Joatham.			

And his brethren, about the time they were carried away to Babylon, and after they were come to Babylon;—and,—

Jechonias	begat	Salathiel.	Sadoc	begat	Achim.
Salathiel	begat	Zorobabel.	Achim	begat	Eliud.
Zorobabel	begat	Abiud.	Eliud	begat	Eleazar.
Abiud	begat	Eliakim.	Eleazar	begat	Matthan
Eliakim	begat	Azor.	Matthan	begat	Jacob.
Azor	begat	Sadoc,	Jacob	begat	Joseph.

And Joseph was the husband of Mary, and supposed to be the father of Jesus, who is called Christ, the Lord. —*St. Luke, 3—23.*

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*So all the generations from Abraham to David are fourteen generations, and from David until the carrying away into Babylon, are fourteen generations, and from the carrying away into Babylon unto Christ, are fourteen generations, covering an era of time from Jacob of 1,906 years, and from the fall of Adam, 4,004 years.

LESSON XLVI.

THE BOYHOOD OF JESUS.

NOW, JESUS was born in Bethlehem of Judea, and the child waxed strong in spirit, filled with Wisdom, and the Grace of God was upon him.

2. And they went up to Jerusalem every year to the feast of the Jewish passover.

3. And at the age of twelve years old, his parents went up to Jerusalem, after the custom of the people, to the feast.

4. And when they had fulfilled the days required by the Jewish Law, as they returned, on their way home, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it.

5. But they, supposing him to be in the company, went a day's journey, and they songht him among their kilns-folk and acquaintances.

6. And when they found him not, they turned back to Jerusalem, to find him.

7. And it came to pass, after three days, that they found him in the Temple, sitting in the midst of Jewish Saints, and Earth-born Doctors of Divinity, both hearing and asking them questions.

8. And all that heard him were astonished at his understanding and his answers.

9. And when they saw him they were amazed, and his mother said unto him, son, why hast thou dealt so with us; behold, thy father and I have sought thee sorrowing.

10. And he said unto them, how is it that ye sought after me; know ye not that I must be about my father's business.

11. And he went with them and came to Nazareth.

12. And Jesus increased in wisdom and in stature, and in favor with God and man.

LESSON XLVII.

And it came to pass when Jesus had ended these sayings, that the people were astonished at His doctrine, for he taught them as one having authority, and not as the Scribes.—*Math.*, *7—28*, *29*.

CHRIST A SPIRITUAL PHILOSOPHER.

BEWARE, lest any man spoil you through Vain Philosophy, after the traditions of men, after the rudiments of the world, and not after Christ, who is the image of the invisible God-head, the first-born of every ereature, in whom is hid all the treasures of Wisdom and of knowledge, which hath been hid from ages, and from generations, but now is made manifest through Him to His Saints.

He is the head of the body, the Church, for it pleased the fathcr that in Him should all fulness dwell,* even the mystery of His kingdom, and ye are complete in Him who is the head of all principalities and powers. Above all things, give no heed to Jewish fables and commandments of men who profess to know God, but in their works they deny Him, being disobedient reprobates to every good work.

Be not deceived; God is not mocked, for whatsoever a man seweth, that shall he reap; for if ye sow unto the flesh, ye shall of the flesh reap corruption, but if ye sow to the spirit, ye shall of the spirit reap life everlasting.

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*The officers answered and said, never man spake like this man.—*St. John*, *7—46*.

CHRIST, THE LORD.

LESSON XLVIII.

BEGINNING OF CHRIST'S MINISTRY

AND JESUS began to be about thirty years of age; being the son of Joseph, and the Holy Ghost descended in a bodily shape upon Him, and a voice came from heaven which said,

Thou art my beloved Son; in thee, I am well pleased.

2. And from that time, Jesus began to preach and to say, repent, for the kingdom of heaven is at hand.

3. And Jesus came to Nazareth, where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read.

4. And there was delivered unto Him the Book of the Prophet, Esaias, and when he had opened the Book where it was written:—

5. The spirit of God is upon me, because he hath anointed me to preach the gospel to the poor, and sent me to heal the broken hearted, and open the eyes of their understanding, to preach deliverance to the captives, and set at liberty those that are sold in the shambles for naught.

6. And declare the acceptable year of the Lord.

7. And he closed the book and gave it to the Minister, and set down.

8. And the eyes of all them that were in the Synagogue were fastened upon him.

9. And he began to say unto them, this day is all scripture fulfilled in your ears.

10. Then Jesus began to say unto the multitude, and to His disciples:—

11. The Scribes, the Pharisees, and the Hypocrites, all sit in Moses' seat.

12. All, therefore, whatsoever they bid you do not ye after their works, for they say and do not.

13. For they bind burdens most grievous to be borne and lay them on men's shoulders, but they themselves will not move them with one of their fingers.

14. All their works they do for to be seen of men, they make broad their philactories and enlarge their borders of conquest.

15. They love the uppermost rooms at feasts and greetings in the market, and to be called of men, Rabbi, Rabbi.

16. And all the Scribes in the Synagogue, when they heard these things, were filled with wrath;

17. And rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down head-long.

18. But Him passing through the midst of them, He went on His way.

19. And Jesus saith unto His disciples, A Prophet is not without honor, save in His own country and His own house.

20. And He could do no mighty works there because of their unbelief, and he journeyed from thence into other cities preaching and teaching the mysteries of the kingdom of God.

LESSON XLIX.

MISSION OF CHRIST.

WHEN long the soul had slept in chains,
And Man to Man was stern and cold;—
When love and worship were but strains
That swept the gifted cords of old.—

By shady mount and peaceful lake,
A meek and lowly stranger came;—
The weary drank the words he spake,
The poor and feeble blessed his name.

He went where frenzy held the rule,
On Judah's eastern mount and plain;—
By famed Bethesda's mystic pool,
And by the darkened gates of Nain,—

He soothed the mourner's troubled breast,
He scorned the serpent's cunning tread;—
And on the plains through all the east,
A Light* of better life he shed.

*Then spake Jesus unto the multitude, saying, I am the Light of the World. He that followeth me shall not walk in darkness, but shall have the Light of Life. —*St. John, 8—12.*

LESSON L.

THE ADULTEROUS GENERATION.

AND JESUS went up into the Mount of Olives, and began to explain the mysteries of the Kingdom of Heaven.

2. And there was gathered together an innumerable multitude of people, in-so-much that they trode one upon another to hear the Word of God explained, and learn the perfect way of Life.

3. And early in the morning, on the second day, He came again into the Temple, and set Himself down in their midst, and began to teach the way of righteousness.

4. And the Scribes and Pharisees brought unto Him a woman accused of adultery, and when they had set her in the midst,—

5. They say unto Him, Master: this woman was caught in adultery, and taken in the very act.

6. Now, Moses, in his law, commanded that all such be stoned to death; but what sayest thou.

7. This they said, tempting Him, that they might have to accuse Him, hut Jesus stooped down, and with his finger, wrote on the ground, as though He heard them not.

8. But when they continued asking Him, He lifted himself up and said unto them, He that is without sin, let him cast the first stone.

9. And again he stooped down and wrote on the ground.

10. And they which heard it being convicted by their own conscience, went out, one by one, beginning at the eldest, even unto to the last, and Jesus was left alone, and the woman standing in the midst.

11. And when Jesus had lifted Himself up and saw none but the woman, he said unto her: woman, where art thine accusers? hath no more condemned thee?

12. And she said, no man, Lord, and Jesus said unto her, neither do I condemn thee; enter thou into the joys of thy Lord; thou art as a brand plucked out of hell fire.

13. Then Jesus began to upbraid the rulers of the people, and said: woe unto you, lawyers, for ye have taken away the key of knowledge, for ye enter not in yourselves, and they that were entering in ye hindered.

14. Woe unto you, Scribes, Pharisees and Hypocrites, for ye pay tithes of mint of annise and of cummin, and have omitted the weightier matters of the law, such as Judgment, Mercy and Truth.

15. Then one of them, which was a lawyer, asked him this question, saying: Master, wnich is the great commandment in your law?

16. And Jesus said unto him, the first and great commandment is this: thou shalt love God with all thy mind and with all thy soul.

17. This is the first and great commandment, and the second is like unto this: Thou shalt love thy neighbor, both male and female, as thou lovest thyself.

18. On these two commandments treats all the Law and the Prophets.

19. Ye serpents, ye generation of vipers, ye cannot escape the damnation of hell.

20. For it is more tolerable in the day of judgment for a public harlot than for you.

THE DEVIL

— AND —

JESUS.

LESSON LI.

CHRIST'S TEMPTATION AND VICTORY.

NOW, JESUS, being full of the Holy Ghost, returned from Jordon and was led by the spirit into the wilderness.

2. Being forty days tempted of the Devil, and in those days did eat nothing, and when they were ended, he afterwards hungered.

3 And when the tempter came to him, he said, if thou be the son of God, command that these stones be made bread.

4. But Jesus answered and said, It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the Devil taketh him up into the holy city and setteth him on a pinnacle of the Temple.

6. And saith unto him, if thou be the son of God, cast thyself down from hence.

7. For it is written by the prophets, He shall give His angels charge over thee to keep thee.

8. And in their hands they shall bear thee up, lest, at any time, thou dash thy foot against a stone.

9. But Jesus said unto him, it is written again, thou shall not tempt the Lord thy God.

10. Again the Devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world in a moment of time.

11. And the Devil said unto Him, all this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will I give it.

12. If thou, therefore, wilt worship me, Then, all shall be thine.

13. And Jesus answered and said unto him, Get thee behind me, Satan, for it is written thou shalt not tempt the Lord thy God, and him only shalt thou serve.

14. Then Jesus communed with the Devil and began to say unto him.

15. There is but one law.giver who is able to save and to destroy.

16. And for that purpose am I come that I might de-

stroy the works of the Devil. Who art thou that proffers unto another.

17. And now is the judgment of this world come, when the prince of darkness shall be cast out.

18. And I, when I am lifted up from the earth, will draw all men unto me.

19. And they shall come from the east and from the west, from the north and from the south, and sit down in the kingdom of God.

20. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name sake, and the gospel, he shall receive a hundred fold now in the present world, and I will raise him up at the last day.

21. And Jesus said unto him, verily, I say unto you, all they which have followed me, through regeneration, when the son of man shall sit on the throne of his glory they also shall sit upon twelve thrones, judging the twelve tribes of Israel.

22. And when the Devil had ended all his temptations he departed from Jesus for a season, and journeyed to and fro in the earth, and walked up and down through it.

23. And made a covenant with hell, and formed a league with the powers* of darkness, dividing the glory of his kingdom among the Demi-gods of Is-rael, and from that day forth, the Jews counseled together how they might put him to death.

24. And He began to teach His disciples that He must suffer many things, and be rejeeted by the elders and chief priests, and be crucified, and rise again the third day.

* The spirits that worketh in the children of disobedience.—*Eph.*, 2—2.

THE DEVIL —AND— JESUS.

LESSON LII.

Thou hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will ascend above the clouds, and be as the most high; I will sit also upon the Mount of the congregation of Israel; yet thou shalt be brought down to hell.—*Isaiah, 14: 13—15.*

THE DOWNFALL OF SATAN.

THEN JESUS called His eleven disciples together and sent them forth to preach the kingdom of God.

2. And he gave them power and authority over all Devils, to heal the broken hearted, and to open the eyes of their understanding.

3. And he said unto them, take nothing for your journey, neither scrip, nor money.

4. And whosoever will not receive you when ye go out of the city, shake off the very dust of your feet for a testimony against them.

5. And they departed and went through the cities and towns, preaching the gospel and healing everywhere.

6. ¶ And after these things, Jesus appointed seventy other disciples also, and sent them two and two before his face, into every city and place.

7. Saying: behold, I give unto you power to tread upon serpents, and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.

8. And Jesus said unto them, go your ways: behold, I am with you even to the end of the world.

9. He that heareth you heareth me, and he that despiseth you despiseth me, and him that despiseth me despiseth him that sent me.

10. And they went their ways everywhere, preaching the kingdom of God, and casting out evil, and lunatic spirits of all kinds.

11. And the seventy returned with joy, saying, Lord, even the Devils are subject unto us through thy name.

12. And Jesus said unto them, I beheld Satan as lightning, fall from heaven.

13. And in that hour Jesus rejoiced in spirit, and spake unto the Devil, and said, O, Lucifer, son of the morning, thou art fallen from heaven; thou art cast down to the ground from whence thou wert taken.

14. And then Jesus turned unto His disciples, and said, blessed are the eyes which behold the things tha ye see.

15. For I tell you that many prophets and kings have desired to see those things which ye see and have not

seen them, and to hear those things which ye hear, and have not heard them.

16. Therefore, rejoice not alone in this, that the spirit of Devils are subject unto you, but rather rejoice because your names are written in heaven.

17. All things are delivered unto me of my father, neither shall any be able to pluck them out of my hand.

LESSON LIII.

CONSPIRACY AGAINST JESUS.

THEN gathered the chief priests, and the Pharisees a council, and said, what do we unto this man which is sent from God?

2. If we let Him thus alone, all men will believe on Him, and He will come and take away, both our place and nation.

3. And one of them named Caiaphas, being the high priest that same year, said unto the rest, ye know nothing at all.

4. Nor consider it to our advantage that one man should die for the sins of the people, that the whole nation may not perish.

5. And being high priest that same year, he prophecied that Jesus should die as a substitute for that nation.

6. And not for that nation only, but that his blood should make an atonement for the sins of all the people, and gather into one all the Demi-gods of earth, and

make a reconciliation between an offended God and sinful man.

7. Now, the feast of unleavened bread was nigh at hand, which is called the feast of the passover.

8. And the chief priests, and the scribes, sought how they might kill Him, for they feared the people; then Satan entered into Judas, whose sur-name was Iscariat, being one of the twelve disciples of Jesus.

9. And he went his way and communed with the chief priests and captains, how he might betray Him unto them.

10. And they were glad, and made a covenant to give Him thirty pieces of silver.

11. And he sought an opportunity and betrayed Jesus unto them, in the absence of the multitude.

12. And when the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.

13. And when they had bound Him, they led Him away and delivered Him to Pontius Pilate, the Governor.

14. Then Judas, which betrayed Him, when he saw that he was condemned, repented of his acts, and brought back the thirty pieces of silver to the chief priests and elders;—

15. Saying: I have sinned because I have betrayed innocent blood; and they said unto him, What is that to us? see thou to that.

16. And he cast down the pieces of silver in the temple, and departed and went and hanged himself.

17 And there was one prisoner named Barabbas,

which lay bound with them, which, for a certain sedition made in the city, and for murder, was cast into prison.

18. Now, at that feast, the governor released unto them one prisoner, according as the people desired.

19. And the chief priests and the elders persuaded the multitude that they should ask Barabbas and destroy Jesus.

20. And Pilate, when he had called the chief priests and the rulers, and the people said unto them, ye have brought this man unto me as one that perverteth the people.

21. And behold, I have examined him in your presence, and find no fault in this man as touching those things whereof ye accused him.

22. Therefore, what say ye that I should do with this man whom ye call King of the Jews.

23. And they all cried out at once, away with this man, Jesus, and release unto us Barabbas.

24. And Pilate said unto them the second time, Why, what evil hath he done? I have found no cause of death in him; I will chastise him and let him go.

25. And they clamored among themselves, and said unto him, Crucify Him; Crucify Him, and the voice of the chief priests and the multitude prevailed.

26. And when Pilate saw that he could prevail nothing, but rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it.

27. Then answered the chief priests and all the people, and said, His blood be upon us and on our children.

28. Then he released Barabbas unto them, and when he had scourged Jesus, he delivered Him to the Roman soldiers to be crucified.

CRUCIFIXION.

LESSON LIV.

Behold; the Lamb of God which taketh away the sin of the world.—*St. John, 1—29.*

CRUCIFIXION OF CHRIST.

THEN the soldiers of the Governor took Jesus into the common hall and gathered unto Him the whole band of soldiers.

2. And they striped Him, and put on a purple robe.

3. And when they had plaited a crown of thorns,

they put it upon His head, and a reed in His right hand, and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews.

4. And they spit upon Him, and took the reed and smote Him on the head.

5. And after they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him.

6. And as they came out, they found a man of Cyrene Simon by name, who they compelled to bear His cross.

7. And there followed Him a multitude of people, and of women, which also bewailed and lamented Him.

8. And there was also two others, that were malefactors, led with Him to be put to death.

9. And when they were come to the place which is called Calvary, there they crucified Him and the malefactors, one on the right hand and the other on the left.

10. And they gave Him vinegar to drink, mingled with gall, and when he had tasted thereof, he would not drink.

11. And when they had crucified Him, they parted His raiment, casting lots on what every man should take.

12. And the soldiers mocked Him, saying, if thou be the King of the Jews, save thyself.

13. And the rulers and elders also with them, derided Him, saying, He saved others, let Him save himself if he be Christ, the chosen of God.

14. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew:—THIS IS JESUS, THE KING OF THE JEWS.

15. And one of the malefactors which were hanged, railed on him, saying, if thou be Christ, save thyself and us.

16. But the other rebuked him, saying, dost not thou fear God, seeing thou art in the same condemnation.

17. And we indeed justly, for we receive the true reward of our deeds, but this man done nothing amiss.

18. And it was about the sixth hour and there was a darkness over all the earth until the ninth hour.

19. And Jesus cried with a loud voice, saying, Father, into thy hands I commend my spirit, and when he said thus, he gave up the ghost.

20. And the sun was darkened, and the veil of the temple was rent in the midst.

21. Now, when the centurian saw what was done, he glorified God, saying, certainly, this was a righteous man.

22. And all the people that came together, beholding the things that were done, smote their breasts and returned.

23. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

24. And behold, there was a man by the name of Joseph, a counselor, and he was a good man and a just one.

25. Who had not consented to the counsel and deed of the rest. He was of Arimathea, a city of the Jews, who also waited for the kingdom of God.

26. When even was come, he went to Pilate and begged the body of Jesns; then Pilate commanded the body to be delivered.

27. And when Joseph had taken the body, he bought new linen, and wrapped it in clean linen cloth.

28. And laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre, and departed.

LESSON LV.

Verily, verily, I say unto you, he that believeth on me the works that I do, shall he do also, and greater works than these shall he do because I go to my father.—*St. John, 14—12.*

THE RESURRECTION OF JESUS.

AND when the Jewish Sabbath was past, Mary Magdalene, and Mary, the Mother of Jesus, had brought sweet spices that they might come and anoint Jesus.

2. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3. And they said among themselves, who shall roll away the stone from the door of the sepulchre.

4. And when they looked, they saw that the stone was rolled away, and it was very great.

5. And entering into the sepulchre, they saw a young man sitting on the right hand side, clothed in long white raiment, and they were affrighted.

6. And he said unto them, Be not afraid; ye seek

Jesus of Nazareth, who was crucified; he is risen; he is not here; behold the place where they laid him.

7. Now, when Jesus had risen, early on the first day of the week, he appeared first unto Mary Magdalene, out of whom he had cast seven devils.

8. And she went and told them that had been with him, as they mourned and wept.

9. And they, when they had heard that he was alive and had been seen of her, believed not.

10. After that, he appeared in another form unto two of them, as they walked and went into the country.

11. And they went and told it unto the rest, and neither would they believe.

12. Afterward, he appeared unto the eleven as they sat at meat, and upbraided them, because they believed not them which had seen him after he had risen.

13. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed to meet them.

14. And when they saw him, they began to worship him, yet some doubted.

15. And Jesus came and spake unto them, saying all power is given unto me in heaven and in earth.

16. Then, the same day, at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and said unto them, peace be unto you.

17. And when he had so said, he shewed unto them his hands; then the disciples were glad, because they knew they had had seen the Lord.

18. Then said Jesus unto them again, Peace be unto

you as my father has sent me, even so do I send you.

19. And when he said this, he breathed on them, and said unto them, receive ye the holy ghost;—(Intellectual Love.)

20. Then he opened the eyes of their understanding, and gave them power to interpret the scriptures.

21. And he said unto them, go ye into all the world, and preach my gospel to every creature.

22. And he that believeth unto emersion of the holy ghost, is already saved, but he that believeth not is already damned.

23. And these signs shall follow them that believe; they shall speak with new tongues.

24. They shall take up serpents, and young adders, and suffer no harm, and if they drink into any deadly thing, it shall not hurt them.

25. And they shall lay hands on the sick, and heal the broken hearted, unstop the ears of the deaf, and open the eyes of their understanding.

26. But; verily, verily, I say unto you, the servant is not greater than his Lord, neither is he that is sent greater than he that sent him.

27. And if ye know these things, happy are ye if ye do them.

28. He that receiveth whomsoever I send, receiveth me, and he that receiveth me receiveth him that sent me.

29. But he that rejecteth me and receiveth not my sayings, hath one that judgeth him; even the words which I have spoken unto you, the same shall judge him on the last day.

30. And after Jesus had given this commandment to his disciples, he was received up into heaven, and sat on the right hand of God.

THE EARTH-BORN CHURCH.

LESSON LVI.

Now, one of them, named Caiaphas, being high priest that same year, he prophesied* that Jesus should die in place of that nation, and that his blood should make an atonement for the sins of all the people, and gather into one the people of the Lord-God.—*St. John, 11: 47—52.*

VICARIOUS ATONEMENT.

THE Jewish leaders all fore-told,
That Christ should die, and leave the grave,
To purify and cleanse the soul;
They spilt his blood the world to save.

Yet, by the Prince of darkness held,
The nations still are wrapped in night,

And doomed to labor, sweat and toil,
Who never knew the God of Light.

Dark are the places where we tread,
Amid the western plains and moors,
Till Jesus comes again to shed
The Light of Life, as once before.

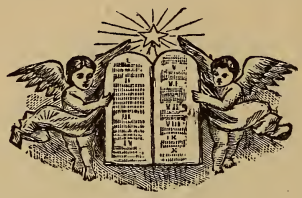
*Then assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas; and consulted that they might take Jesus by subtility and kill him.—*St. Mat.. 26—3, 4.*

CHARACTER OF THE ENEMY.

The Jewish prophets* still oppose,
And in their strength excel,
God's secret sworn eternal foes,
The fallen guests of hell.

From Eden's earthly bower driven,
With flaming vengeance hurled,
They throng the air, perverting heav'n,
And rule the lower world.

*These are the spirits of Devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them, to battle against the great day of God Almighty.—*Rev. 16—14.*



FAITH AND HOPE.

LESSON LVII.

Their minds were blinded, for until this day, remaineth the same veil untaken away, in the reading of the Old Testament, which veil is taken away in Christ, but even unto this day, when Moses is read, the veil is upon their hearts.—*2 Cor., 3—14, 15.*

THE NIGHT OF SIN FORETOLD.

KNOW this first: that there will come in the last days, scoffers, walking after their own lusts.

2. And saying, where is the promise of His coming, for, since the father's fell asleep, all things continue as they were from the beginning of the world.

3. And the time will come also when they will not endure sound doctrine, but after their own lusts, they will heap to themselves teachers having itching ears.

4. And they will turn away their ears from the truth, and be turned unto fables.

5. And many shall follow their pernicious ways by

reason of them by which the way of truth is evil spoken of.

6. Through covetousness with feigned words, they will make merchandise of the souls of men.

7. Now, the spirit of God speaketh expressly, that in the latter days, some will depart from wisdom, giving heed to seducing spirits and doctrines of devils speaking lies in hypocracy.

8. Teaching for doctrine, the commandments of men, and rejecting the Oracles of God.

9. And know this also, that in the last days, perilous times shall come.

10. or men will be lovers of their own selves, covetous, proud boasters, blasphemers, disobedient, unthankful, unholy.

11. Without natural affection, truce breakers, false accusers, and fierce despisers of them that is good.

12. Traitors, high-minded lovers of carnal pleasure, more than lovers of God.

13. Having a form of godliness, but denying the power and truth thereof by all their works.

14. Of this sort are they which creep into houses, and lead away silly women laden with sins, led away with divers lusts.

15. Having eyes full of adultery that cannot cease from sin, beguiling unstaple souls, a heart they have exercised with covetous practices, cursed children.

16. Ever learning, and never able to come to a knowledge of the truth.

17. But they shall proceed no further for the abomination of their folly is manifest unto all men.

*This class of spiritual and intellectual phenomena has covered an era of time from the crucifixion of Christ until the present day.

How helpless nature lies,
Unconscious of her load;
The heart, unchanged, can never rise
To happiness and God.

LESSON LVIII.

When ye pray, use not vain repetitions, as the heathens do, for they think that they shall be heard for their much speaking; but after this manner, pray ye: Our Father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done, on earth as it is done in heaven. *Mat. 6—7, 9, 10.*

THE SAINT'S PRAYER.

ALMIGHTY spirit, now behold
A world, by sin destroyed;—
Creating spirit, as of old,
Move on the formless void.

Give thou the word, that healing sound,
And quell the deadly strife;—
Let all the heirs of God again
Enjoy the fruits of Life.

If sang the morning stars for joy,
When nature rose to view,
What strains will angel harps employ
When thou shalt all renew.

And if the sons of God rejoiced,
When morning light began,
How will the ransomed raise their voice,
When Science takes the Throne.

THE SEVENTH ANGEL.

LESSON LIX.

And the Seventh Angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our God and his Christ, and he shall reign forever and ever.—*Rev.*, 11, 15.

SIGNS OF THE TIMES.

HE comes; He comes: The judge severe,
The Seventh Trumpet speaks Him near;
His lightnings flash, His thunders roll,—
How dreadful to the earth-born soul.

From heaven arch-angel voices sound,
See—the Almighty Jesus crowned!
Girt with Omnipotence and Grace,
While Glory decks the Savior's face.

Descending on his Great White Throne*
He claims the Kingdoms for His own;
The Kingdoms all obey His word,
And hail Him their triumphant Lord.

Arch-angels shout from Wisdom's sky,
And all the Saints of the Most High;
King Science now his right obtains;
Forever, and for-ev-er—reigns.

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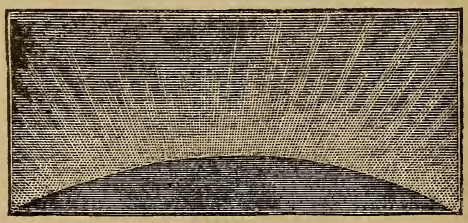
*And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.—*Dan.*, 7—27.*



TWILIGHT.

LESSON LX.

As the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be.—*Mat. 24—27.*

MILLENNIAL DAWN.

MORNING breaks upon the mountain,
Blessed morning, long foretold;
Wisdom lights the mental vision,
As her radiant beams unfold.

Now the light of Wisdom shineth,
Faith will soon be turned to sight;
Sure the Son of Man returneth,
Comes to flood the earth with Light.

Are you mighty in the conflict?
Haste your journey to pursue;
Hear the voice of God's own edict,
See—the day-star—breaking through.

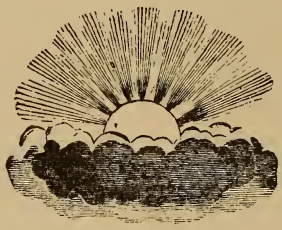
Glorious prospect, O, how cheering—
As we journey on our way;
Since we know the morn is nearing,
We will watch the coming day.

Has your path been dark and lonely,
Hedged with trials all along?
Soon we'll reach the golden portal,
Then we'll sing the victor's song.

Pearly gates stand widely open,
Where the wise may enter in;*
Every tongue, and tribe, and nation
Free from earth-born, carnal sin.

Only watch the golden orbit,
With your eye fixed on the prize;
Soon upon the mountain summit,
Wisdom's land before thee lies.

*Then they tnat are wise, will shine as the brightness of tne firmament, and they that have turned many to righteousness, as the stars forever and ever.—*Dan.*, *12—3*.



SUNRISE.

LESSON LXI.

When he, the spirit of truth, is come, which proceedeth from the father, he will guide you into all truth, for he will not speak of himself, but the holy ghost that is in him he will teach you.—*St. John*, *16—13*.

ADVANCE OF TRUTH.

TRUTH* is dawning; see the morning
Kindling over sea and land;
Hear the Day-star loudly warning
That the Judgment is at hand.

Listen;—to the acclamation,
  Borne along from steep to steep;
Nation calling unto nation,
  Like the surges of the deep.

Far along it flows and widens,
  Minds are lighted with the blaze;—
Lo! the lofty mountain summit
  Stands transfigured with its rays.

Lo! behold! the King of Science
  Coming, in immortal youth,
Who will reign the King of Nations,
  Teaching them the Law of Truth.

---

*And ye shall know the Truth, and the Truth shall make you free.—*St. John 8—32.*

TRUTH.

Hail, sacred Truth whose piercing rays
  Dispel the shades of night;
Diffusing o'er a ruined world,
  Bright beams of healing light.

THE MARRIAGE GROUPE.

LESSON LXII.

As it was in the days of Noah, so shall it be also in the days of the Son of Man; they did eat, they drank, they married wives and were given in marriage until the day that Noah entered into the ark, and the flood came and destroyed them all; even so shall it be when the Son of Man is revealed.—*St. Luke, 17—26, 27.*

CHRIST'S SECOND ADVENT.

THE year Eighteen and Eighty-one,
God spake on heaven's plain,
And told His first-born, holy Son,*
To visit earth again.

Jehovah's voice, it thundered loud,
The elements gave way;

His Son descended through the clouds,
  A grand—Phi–los–o–pher.

Professor Watts,* a Priest divine,
  Has come to earth again;
A brilliant Sun to every clime
  Where spirit darkness reigns.

The Prophet comes the second time,
  In Wisdom's armour bright,
To teach the world by prose and rhyme,
  And flood the earth with Light.

No earth-born Son so truly great,
  A poet from the sky;
And with his sound philosophy,
  He opens every eye.

His thundering voice, it wakes the dead,
  And causes great surprise,
To see in these, our latter days,
  A Prophet from the skies.

The hill-tops tremble at his word,
  The mountains shake with fear;
The valleys rise and stand in awe—
  Before his Sovereign Power.

The earth-born priests of every clime,
  Who hate the Prophet's news,
Shall come to naught for all their crimes,
  And vanish from their pews.

Bob Ingersol, the Dem-i-god,
Shall cease to blow his horn,
And tell his brother Infidels,
To run — and miss the storm.

---

*And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of righteousness because I go to my father, and ye see me no more of judgment because the prince of this world is judged. —*St. John, 16: 8—11.*

CERTIFICATE.

I, the Holy Ghost, the Chief Magistrate of the Invisible World, do hereby certify that PROFESSOR JOSEPH C. WATTS is my beloved Son; hear ye him in all things concerning me and my kingdom, as he is my Inspired Agent to do business in the world below; resist not my messenger, at your peril.

HOLY GHOST.

LESSON LXIII.

I am come that ye might have Life, and that more abundantly.—*St. John, 10—10.*

THE SECOND MISSION OF CHRIST

BEHOLD: on earth the Savior comes;
The Savior promised long;
Let every church prepare Him room,
And earth repeat His song.

He comes, the prisoner to release,
  In Satan's bondage held;
The gates of brass before Him burst,
  And iron fetters yield.

He comes from thickest films of vice,
  To clear the mental ray,
And on the eyes oppressed with night,
  To pour celestial day.

*The path of the just is as a shining Light, that shineth more and more unto the perfect day; but the way of the wicked is as darkness; they know not at what they stumble.—*Prov.*, 4—18, 19.

BELIAL.

LESSON LXIV.

Ye are of your father, the Devil, and the lusts of your father ye will do; he was an egg-monger from the beginning, and the father of all such.—*St. John, 8—44.*

THE PROPHETS RECEPTION.

THE PROPHET of God, in Wisdom and might,
Came down to the Earth, a herald of Light.
He jingled his bells, and blowed on his horn,
Declaring aloud, KING SCIENCE had come.

His robe and his crown was perfectly new,
Covered with buttons and tassels of blue;
He blowed on his horn, and jingled his bell,
In Constantine Town, the City of Hell.

Watts, the Professor, a Prophet indeed,
He marshaled the town—old Gray in the lead,
He traveled the streets around and around,
In search of the wise—***Not One to be Found.***

Out of the Bible the Prophet did read,
That Wisdom and Light was wholly their need;
And then from a book where Science was rife,
He read in loud tones, the drama of Life.

As the good prophet from heaven was sent,
He commenced reading his Second Advent;
He blowed on his horn and jingled his bell,
Exciting a mob of Devils in Hell.

Eggs from the city were throwed in air,
Daubing the Prophet, and Maggie, the mare;
The Bible was then assailed by the mob,
Bidding defiance to God and His word.

They trampled the Laws of Wisdom and Might,
Egging the Prophet in open day-light;
Egging the Bible, without any shame,
Fighting with Reason—the God of Tom Payne.

God, through His Prophet, the herald of Light,
Speaks to the people with power and might;
Capture the Devils and put them in chains,
Doctors and printers, without any brains.

So that the righteous may reason and rest,
Enjoying a land that Wisdom has blessed;
He jingled his bells and blowed on his horn,
Commanding again—the earth to Reform.

Shame to a city, so vulgar and low,
Egging a Prophet commanded to blow;
The Prophet of God, he rings on his bell,
Calling them Devils of Constantine Hell.

Shame to the bigots, their heads should be shorn;
Intelligent people should meet them with scorn;*
God, with his graces, he rings on his bell,
Naming the city—A Constantine Hell.

NOTE.—And it came to pass, that two certain sons of Belial, the one an earth-born printer of Hades, and the other a homeopathic pill-peddler, of Tophet, led the band of egg-mongers.

KING SCIENCE.

LESSON LXV.

I am he that Liveth, and was Dead, and Behold, I am alive forever more, and have the keys of hell, and of death. —*Rev.* 1—18.

THE PROPHET'S ADDRESS.

I AM KING SCIENCE,* a Prophet and Son,
The offspring of Wisdom and God;
I had my Dominion when heaven begun,
My mother was counsel and maid.

Young God and Miss Wisdom, they woo-ed long ago,
As all the good people should do;
They loved one another, I'd have you to know,
And I am their offspring—certain and true;—
The Grand-son of Rea-son—I—be.

A giant old King—a Prophet, my boys:
All places to me are the same;
Faith and good hope are but folly and toys;
Fanatics all trust them in vain.
My grandfather, Reason, a great while ago,
He spake in the ears of Tom Payne;
Bestowing him gifts both spicy and rare,
Then went up to heaven again in the air.
Fanatics all thought he went—down.

The Church and the State may connive at my fall;
Their prayers and their laws wont avail.
I'll have my dominion in spite of them all,
For Wisdom and God never fails.
The mob may arrest me, and count me as vile,
And cover my body with scars;
Then put me in prison, but there I will smile,
And beat you a tune on the bars of the jail.
For Life—is my sure—des-ti-ny.

The greatest of Prophets is speaking of me,
Fore-told—a mag-ni-fi-i-cent—King;
So make up your minds to give me the say,
For that is the best you can do.

I'd rather be God—of the wise—and the free—
Than President—Bishop—or king;—
They're always in danger of death—it is plain,—
As Garfield—and Lincoln—and all other men.
While Life is e-ter-nal—with me.

---

*O, Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science.—1 *Tim.*, 6, 20.

LESSON LXVI.

The Bible is a harp of a thousand strings, on which the various tunes of Life are played.

KING SCIENCE AS A MINSTREL.

COME all ye people of tne world,
And hear old Science sing;
Of all the harpers in the field,
I am the Giant King.*

I am a minstrel ripe in years,
In every song I sing;
I play the perfect Bible airs,
And touch the perfect string.

I had the same prophetic fire,
When Love and Life was young;
I played in perfect harmony,
When first my harp was strung.

The world may listen to each strain,
  That from my harp-strings float;
The ear unable to discern
  One jarring discord note.

The world has listened to the strife
  Of Jewish bards and kings;
Perverting all the tunes of Life,
  By touching random strings.

Till now, at last, in modern times,
  For all its cares and pains,
While chanting songs of Life Divine,
  The world has lost its brains.

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* And he plays on a harp of a thousand strings, in Wisdom's lofty strains.

LESSON LXVII.

There shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that if it were possible, they shall deceive the very elect.—*St. Math. 24—24.*

STATE OF THE CHURCH.

OILING in God's earthly vineyard,
  Many hands have found a place.
Few are nearing to the summit,
  Millions at the mountain base.

Progress is the voice of Science,
  Calling from the mountain hight;

Never stop to play the sluggard,
With its glories full in sight.

Who can tell what bound or barrier
To improvement heaven designed?
Who shall dare to fix the limit
To the onward march of mind?

Wisdom's day-star is the beacon,
Painting out the joys to come,
When, by love's bright chain unbroken,
All the Saints are joined in one.

Wisdom is the only Goddess,
Through the power of Love's control;
Who can banish mental darkness,
And renew the earth-born soul.

---

*We have also a more sure word of prophecy; whereunto, ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts.—*2 Pet. 1—19.*

THE ORB OF DAY.

"The Orb of Day" we all should read,
Which heav'nly light imparts;
For all the lore disciples need,
Are pure and willing hearts.

The works of God above, below,
Within us, and around,
Are pages in this book, to show
How God Himself is found.

REASON.

LESSON LXVIII.

I am Alpha and Omega, the beginning and the end, the first and the last, and what thou see-est write in a book, and send it unto the Churches.—*Rev. I—II.*

THE VOICE OF KING SCIENCE.

THE gloom of errors—dis-mal night,
Has long oppressed our race,
And superstition's wither blight,
In every age we trace.

Let Reason mount the morning wind,
And cross the wide domain,
Declaring Wisdom's grand design,
And teach Her Laws to men.

That Reason may divide your sight,
And bring new worlds to view,
Contrasting every seene of Life
Between the Old and New,—

Let God and Wisdom both unite,
And each sustain their part,
Dividing Nature's Book* aright,
In each mysterious art,—

That Wisdom may increase the spheres
And circles of the mind;
Comparing fallen, earth-born spheres
With those where Science shine.

Then Old King Science will explain
The contrast of the two,
And show relations clear and plain,
Between the False and True.

* That we may be delivered from unreasonable men; for all men have not (this) faith. (*Thes. 3*, 2.) And the times of this ignorance, God winks at, and commandeth all men everywhere to repent.—*Acts*, *17—30*.

LESSON LXIX.

Pure religion, ana undefiled before God and the father, is this: To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.—*James*, 1—27.

A NEW RELIGION.

A NEW Religion shakes the earth,
The author of the day-stars page,
He brings new forms of Life to Birth,
And leads from heaven the Golden Age.

A new Religion,—yet, 'tis old,
The ancient Truth, not Eden's theme,—
Which lights the earth from pole to pole,
And brings the joys of heaven down.

How came this Life, from whence the power,
That breaks the strength of error's rod?
Arch-Angels sing in heaven's bower;
It comes with Christ,* it comes from God.

*And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—*Math.* 24—31.

NOON-DAY.

THE LIGHT OF THE WORLD.

THE ORB OF DAY is gleaming,
From Wisdom's starry sky;
The light of Truth and Reason
Is shining from on High.

O, Light of Spirit Wisdom,
On starry wings of Gold;
Bear on your noble message,
The Light that was of Old.

THF END OF THE WORLD.

LESSON LXX.

The day of the Lord will come as a thief in the night; when the heavens shall pass away with a great noise, and the element shall melt with fervent heat; the earth also, and the works that are in it, shall be burned up.—2 *Pet.* 3—10.

THE CONFLAGRATION OF THE WORLD.

WISDOM and GOD are both coming;
Their Light is beginning to shine;
Love is the God of the Spirit,
And Wisdom the Goddess of Mind.

Coming with foresight of vision,
Through goodness and Wisdom combined;
Touching the magnet of Science,
They Light up the universe Mind.

The fire of Wisdom is burning,
Consuming the powers of death;
And darkness of mental vision,
Is fading away in a breath.

Burning the God of Ambition,
Who crumbles to ashes and dust,
With all the Sons of delusion,
And Satan, with all of his Lust.

The mountains are burning up higher,
The flames are beginning to roll;
The earth is encompassed with fire,*
Destroying the works of the Soul.

Hope, which is Life to the Zealot,
She ceases to flutter and play;
While doubts of the fool—and Skeptic—
As swiftly are passing away.

Faith, the strong hold of Fanatics,
The life of the lunatic soul,
Is burned in the flames of Wisdom,
While years of Eter-ni-ty—roll.

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*And the heavens departed as a scroll, when it is rolled together, and every mountain and island were moved out of their places; and the Kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens, and in the rocks of the mountains, and said unto the mountains and rocks, fall on us and hide us from the face of Him that sitteth on the throne, and from the Lamb, for the great day of His wrath is come; and who shall be able to stand. And the old serpent, the Devil, which deceiveth the whole world, was cast into the lake of fire, and death, and hell, were cast into the Lake of fire and consumed unto the end.

Nevertheless, we, according to the promise, look for a new heaven, and a new earth wherein dwelleth righteousness.—2 *Pet.*, 3—13.

GABRIEL.

LESSON LXXI.

And I, John, saw the Holy City, the New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.—*Rev.* 21—2.

THE NEW EARTH.

THE CITY OF GOD is descending;
His kingdom is now very near.
The Prophet is blowing his trumpet,
And warning the Saints to prepare.

High Wisdom is Goddess of Heaven,
Surrounded by children of Light.
The sons and daughters of Science
Are feasting on joys of delight.

Musicians are playing in heaven,
The harp of the minstrel is strung.
The chorister touches his organ,
And wakes up the mute that is dumb.

O, master of art and fine music,
Make sounds from the dulcimer roll.
And teach me the way of the Living,
Impart that new Life to my soul.

NOON-DAY.

LESSON LXXII.

Behold: I create a new heaven and a new earth, and the former things shall not be remembered, nor come into the mind.—*Isaiah*, 65—17.

THE LAND OF WISDOM.

FAIR LAND, could mortal eyes,
But half its charms explore:
How would their spirits long to rise,
And leave the carnal shore.

Above the scenes of night,
Unbounded glories rise,
In realms of joy and pure delight,
Unseen by fleshly eyes.

Enthroned is Jesus now,
  Upon His heav'nly seat;
The kingly crown is on His brow,
  The Saints are at His feet.

Arrayed in white they stand,
  A great and countless throng;
A palmy scepter in each hand,
  On every lip a song.

No clouds those regions know;
  Realms ever bright and fair;
For Sin,* the source of mortal woe,
  Has never entered there.

They sing the love of God,
  Diffused on earth for them;
And as their promised, sure reward,
  Each wears His Di-a-dem.

*The unclean shall not pass over it, nor any ravinous beast, shall go up thereon, but the redeemed shall walk there, and the work of righteousness shall be peace and quietness forever.—*Isaiah*, 32—17.

THE TABERNACLE OF GOD.

LESSON LXXIII.

But in the last days it shall come to pass that the mountain of the house of God, shall be established in the top of the mountains, and it shall be exalted above the hills, and the people shall flow unto it.—*Mica*, 4, 1.

THE HOUSE OF WISDOM.

WISDOM has builded her house in the top of the mountain of God, and exalted it above the hills; she hath hewn out her seven pillars,

and founded her tabernacle upon a rock. She hath sent forth her maidens; she crieth upon the watch tower of every city; saying, I am High Wisdom; counsel is mine, and sound understanding. I have strength; God possessed me in the beginning of His ways, before His works of old; I lead in the way of righteousness, In the midst of the paths of judgment. Blessed is every one that heareth me; watching daily at my gates, waiting at the posts of my doors; for whosoever findeth me findeth Life,* and shall obtain favor of God.

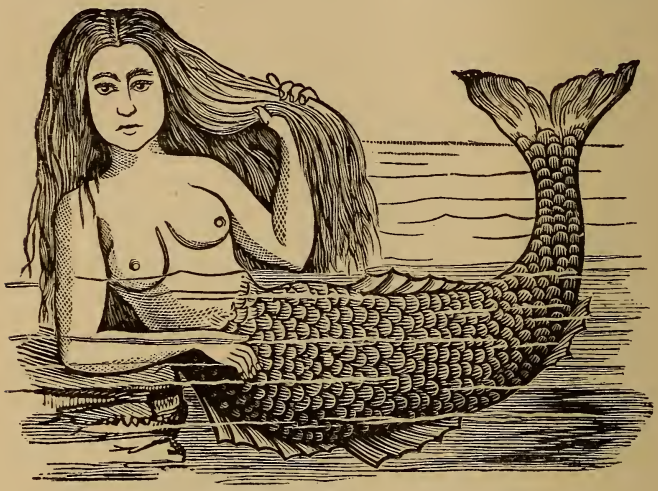
And I heard a great voice out of heaven, saying, behold: the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes, and there shall be no more sorrow, nor crying; neither shall there be any more grief, for the former things are passed away.

And he that sat upon the throne, said, Behold, I make all things new; and he said unto me, write, for these words are true and faithful.

And he said unto me, it is done; I am Alpha and Omega,—the beginning and the end. I will give unto him that is a thirst, of the fountain of the water of life freely; he that overcometh, shall inherit all things; and I will be his God and he shall be my son.

*Wisdom is a Tree of Life to every one that layeth hold upon her, and happy is every one that retaineth her. —*Prov.* 2—18.



A MERMAID.

LESSON LXXIV.

Neither shall they say, Lo! here! or, Lo! there! for, Behold; the kingdom of God is within you.—*St. Luke 17—21*

WHAT AND WHERE HEAVEN IS.

PUPIL.

JESUS, pray tell me, where heaven is found.
Is it in the sky — or down on the ground?
My visions, and dreams, float high in the air,
But no where in sight does heaven appear.
If I could but see that heaven-born-shore,
My Spirit, and Mind, should wander no more.

PUPIL.

Is it away north, in the Arctic Sun,
Where Franklin explored the north frigid zone?
Or in the warm south, in the summer breeze,
Where the dates grow ripe under sunny skies?
Or out in the west on a homestead free,
In the soft blue air, where heaven will be?

JESUS.

If we should go south a million long miles,
And pass through the gulf to the South Sea Isles,
Viewing the landscape of each spicy plain,—
There, without Science, disorder will reign.
Ambition may lead in sight of each pole,
Unable to find a rest for the soul.

PUPIL.

Is it in the depths of the crystal sea,
Where the Mermaid sports in her carnal glee?
Or up in the air, in some ether dome?—
Where the wise will seek for a sinless home?—
All free—from the curse of error and strife,
The kingdom of God*,—the city of Life?

JESUS.

A voice from the deep, in the ocean wave,
Where the Mermaid sports in her carnal love,
Is telling a tale of sadness and woe,—
(At the Ladies' home in the deep below.)
The sea-serpent prowls in the maiden's breast,
Annoying her soul and spoiling its rest.

A voice from the sky, the vault, and the tomb,
Does ever annul the air-castle theme.
The Wisdom of God, by Prophets of Light,
Declares to the earth in power and might,

That visions of brain, deluding one guest,
Will ever pervert the home of the blest.

On earth is the place where Heaven is found;
The sinless and pure all dwell on the ground.
God is Creator of Goodness and Grace;—
Wisdom is Mother—of Friendship and Peace.
And Science declares, through Wisdom's control,
That Heaven must be, a state of the soul.

Heaven—is a sphere—a city or plain,
Where Wisdom, and God, eternally reign.
Where ever Wisdom moulds out the Decree,
And God executes, there—ever will be,—
The home of the blest, a heaven-born shore,
Till Science and Reason teaches no more.

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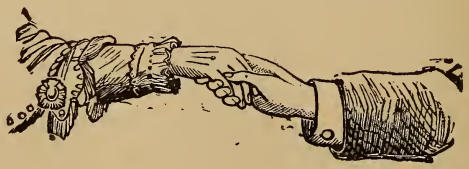
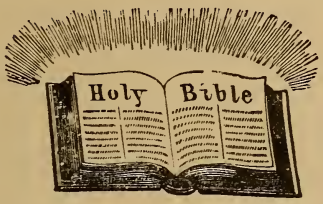
*God is a Spirit; (*St. John 4—24*) God is Love, and whosoever dwelleth in Love, dwelleth in God, and God dwelleth in him.—*St. John 4—16.*



WISDOM AND GOD,
" One and undivided forever."



A VOLUME OF SCIENCE.

LESSON LXXV.

Verily, verily, I say unto you, he that entereth not by the door, but climbeth up some other way, the same is a thief and a robber.—*St. John, 10—1.*

BUT ONE DOOR TO HEAVEN.

ONE only door to Heaven
Stands open night and day;
King Science is the Prophet,
The only living way.

The Science of His Kingdom,
His philosophy of Grace,
Enlightens each dominion
Of Adam's fallen race.

The Demi--god of Moses,
Author of Jewish faith,
Who tempted—father Abram
To put his son to death.

Ambition's God no longer
Shall breathe his carnal breath,

And wield the bloody weapon;
For thus Jehovah saith.

*All that ever came before me are thieves and robbers; and egg-mongers; the thief cometh but for to steal, and for to kill, and to destroy; I am come that ye might have Life, and that ye might have it more abundantly.—*St. John 10—10.*

INSPIRATION.

LESSON LXXVI.

God is not a God of the dead,* but of the living, for all live unto Him; ye do, therefore, greatly err, not knowing the scriptures, neither do ye comprehend the spirit nor the power of God.—*St. Matt. 22—29.*

WHAT LIFE IS.

LIFE is a dra-ma all should play,
As sons of God* in Wisdom's way;
Formed by His hand, through Wisdom's skill,
Of Matter, Mind, Spirit and Will.
5. Born to die--sure des-ti-ny—death!—
Who knows the home of fleeting breath?

Not one of all the countless throng,
Who lived and died with suffering long,
Returns to paint in visions fine,
10. The future bliss of yours and mine.
The world has moved from age to age,
On Life's dramatic social stage,
The devil leading all astray,
In error's—vain—delusive—way;—
15. Who works on heaven's modern plain,
Perverting all the minds of men;
Who plays in Life's dramatic van,
Arch-angel, Dev-il, God, and Man.
Theology pretends to say,
20. There is a future judgment day;
But fails to locate clear and plain,
The future judgment seat, and when.
The priest declares you must appear,
And stand before a judge severe.
25. Fanatics rise and plainly tell,
There is a future burning hell,
Where unbelievers sure will go,
And burn for ages down below.
This makes the earth-born bosom sigh,
30. And in their torments, wail and cry.
We therefore plead, for some new ray
Of Light, to guide them on their way;
Based not on faith, but clear with sight,
Command—again—Let there be Light!—
35. O, God—set up The Orb of Day,
And teach them truth—in Wisdom's way,
Declare the secret of thy throne;
They search in darkness, the unknown.

Such thoughts like these, with dread and fear,
40. Brings torment on Life's journey here,
And fills the mind with sore distress.
Which faith and hope can never redress.
The Earth-born Church—our modern schools,
All fetter Reason's simple rules,
45. While perfect minds, through Wisdom's sway,
Rejects all dogmas of our day.
O, Wisdom, speak from heaven's sky,
And hush the last delusive cry.
Let Reason teach the boundless shore,
50. Till error's chains can bind no more.
The son of man has come again,
To teach the Word and make it plain;
Assemble at the Prophet's feet,
And dust shall be the serpent's meat.
55. Hark--Truth—and Reason—hear them say,
This is delusion's judgment day.
The seed of woman is restored,
Professor Watt is Priest and Lord.
Theology is dead—and gone,—
60. King Science reigns from Sun to Sun.

Life is the time to serve the Lord,
The time to reap our great reward.

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*For the grave cannot praise thee, death cannot celebrate thee ; they that go down into the pit cannot hope for thy truth; The Living — the Living—he shall praise thee as I do this day, the fathers unto the children, they shall make known thy truth.—*Isaiah 38—18, 19.*

LAURA.

LESSON LXXVII.

This is the will of God, who sent me that every one which see-eth the son, and believeth on Him, may have, (the unchangeable principle of) everlasting life, and I will raise Himup at the last day.—*St. John, 6—39.*

A JOURNEY OF LIFE.

JOURNEY to reach the Philosopher's plain,
Where the mind will be ever at rest,
Dogmas and Creeds will not trouble the brain,
After Wisdom and Science has blest.

Onward and upward, the journey of Life,
With the light of true Wisdom in view;
Follow the Orbit of Wisdom and Light,
Take up new courage and journey on through.

Walk in the footpath which Reason has laid,
Till you reach the Philosopher's plain;*
Where Science unfolds the Wisdom‡ of God,
Which is Life ever-lasting, to Men.

Science will teach you the Wisdom of those
Who are born of Celestial Birth;
Changing the Spirit; the Mind, and the Soul,
By renewing the Man of the Earth.

I know the sweetest joy of heaven,
The rarest bliss of Eter-nal Life;
And the fairest Crown will there be given,
If we conquer and win—the strife!—

* The way of Life is above to the wise, that he may depart from hell beneath; (*Prov. 15—24.*) Wisdom is too high for a fool; he openeth not his mouth in her gates.—*Prov. 24—7.*

‡This is Life eternal, that they might know thee, (the spirit of intellectual Love,) the only true God; And Jesus Christ; (even the Spirit of Truth,) whom thou sent.

ANGELINE.

LESSON LXXVIII.

For what is your Life? It is even a vapor which appeareth for a little time, and then vanisheth away.—*James 4—14.*

PHILOSOPHY OF LIFE.

LIFE is the Light, where God is seen,
Throughout the world of Spheres;
Who merges, like some liquid stream,
And Christ Himself appears.

Life is a strain of Sacred Love,
  The inmost spirit sings,
Who rises to the Mount above,
  On Reason's giant wings.

Life is a Hymn of Holy Thought,
  From God's paternal Mind;—
A Soul into His image wrought,
  And in His Truth, enshrined.

Life is the kindling of a Star,
  In Wisdom's Sky to shine.
Where Sin, nor Strife, nor Sorrows mar,
  The Harmonies Divine.

Life* is to be a perfect part
  Of nature's perfect whole;
And dwell in fellowship of heart,
  While years E-ter-nal roll.

* Life is a probationary state of existence between two boundless oceans of Time; the former we know not of; the latter, who is able to fathom or conjecture?

PERFECT MINDS.

LESSON LXXIX.

Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you.—*1 Cor., 3—16.*

GOD'S DWELLING PLACE.

IN every perfect Mind, we see
The dwelling place of Deity;*
Both righteous thoughts and acts declare
God's Holy Spirit should be there.

The Living God whom Jesus saw
When He revealed the Christian Law,
Within the Reason and the Will,
Makes known His Truth and Goodness still.

All that the Hebrew Prophets knew,
Through Moral insight shone to view

While Nature dropped her veil to stand,
And teach the Truth, by Wisdom's hand.

So now the Day-star sheds its Light,
And Revelation gilds the Night;
All Creeds, like Meteors, rise and fall,—
The King of Science slays them all.

*Ye are the Temple of the Living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.—*2 Cor. 6—16.*

HIGH WISDOM.

LESSON LXXX.

It is God that worketh in you to will and to do, of his good pleasure.—*Phil. 2—13.*

HOW GOD IS KNOWN.

THERE is a GOD who holds the Throne,
Revealed to Man, by Wisdom known,
In space, through Nature, unconfined,
Yet lives, and dwells, within the Mind.

Who reigns within by firm decrees,
And boundless are His harmonies;
He makes of Hell an Angel Race,
The God of Love, and Truth, and Grace.

The God that rules Celestial Skies,
Is only known among the Wise;
In Minds below, and Minds above,—
The image* borne is Truth and Love.

*Whosoever keepeth his Commandments, dwelleth in God, and God in Him; and hereby we know that He abideth in us by the Spirit which He hath given us.—1 *John*, 3—24.

CONVERTED.

LESSON LXXXI.

Beloved, Let us love one another, for Love is of God; and every one that loveth is born of God, and knoweth God; but he that loveth not, knoweth not God, for God is Love.—*John*, *4—7*, *8*.

WHAT GOD IS.

GOD is Love, His spirit brightens*
Every path in which we move.
Jesus Christ, the mind enlightens,
God is Wisdom, God is Love.

Chance and Change are busy ever,
Man decays and ages move;
Wisdom's Day-star changes, never,
God is Wisdom, God is Love.

In the age that darkest seemeth,
God will Light and Goodness prove;
From the Day-star, Light is streaming,
God is Wisdom, God is Love.

God, through Prophets, He divineth
Light and Goodness from above;
Everywhere the Day-star shineth,
God is Wisdom, Truth and Love.

* If any of you lack Wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him.—*James*, *1—5*.

The fruit of His understanding is like apples of gold in pictures of silver.

THE MIGHTY ANGEL.

LESSON LXXXII.

The judgment shall sit, and they shall take his (the former) dominion, to consume and to destroy it unto the end, and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.—*Dan. 7—26, 27.*

THE NEW THRONE.

AND I saw another mighty Angel come down from Heaven, clothed with a cloud. And a halo was about his head, and his face was as

it were the Sun, and his feet as Pillars of Fire; and he had in his hand a Little Book, open, (called The Orb of Day;) and he set his right foot upon the Sea, and his left foot on the earth, and cried with a loud voice, as when a Lion roareth; and when he had cried, seven thunders uttered their voices, and the Angel which I saw stand upon the Sea, and upon the Earth, lifted up his hand to Heaven, and sware by him that liveth, forever and ever, who created the heaven and the earth, that there should be Time no longer; but in the days of the voice of the Seventh Angel, when he shall begin to sound the mysteries of God, shall be finished, as he hath declared unto his servants, the Prophets.—*Rev. 10: 1—7.*

And after this, I beheld, and Lo! a great multitude, which no man could number of all nations; and kindred, and people, and tongues, stood before the Throne, and before the Lamb, having their father's name written in their fore-heads, who cried with a loud voice, saying—Salvation to our God, which sitteth upon the Throne, and to the Lamb.—*Rev. 7th Chap.*

THE BOOK OF LIFE.

"*THE ORB OF DAY.*"

SPIRITS OF JUST MEN.

LESSON LXXXIII.

We are come unto Mount Zion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the General Assembly, and Church of the First Born, which are written in Heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, which speaketh better things than that of Abel; see, that we refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven, whose voice then shook the earth; but now he hath promised, saying: yet once more I shake not the earth only, but the heavens. And this word, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remain. Wherefore, we, receiving a kingdom which cannot be moved, let us have

grace, whereby we may serve God acceptably, with reverence and God-like Charity or Love.—*Heb. 12: 22—28.*

For he hath said, I will write my law in your minds, and I will put it in your hearts, and this is the covenant that I will make with the House of Israel in those days: That ye shall love one another, both male and female, as I have loved you, and if my words abide in you, ye shall ask what ye will in my name, and it shall be done unto you.—*St. John*, 15—7.

PHENOMENA OF HEAVEN.

THE new made earth is now complete,
Heaven and Earth is one;
And God Himself the sound repeats,
That Wisdom's work is done.

The head that once was crowned with thorns,
Is crowned with Glory, now;
A gold and silver crown adorns
The mighty Victor's brow.

He takes his Sceptre, and his Rod,
And sits upon his Throne;—
Behold, him—like his father—God!
He rules through Love, alone.

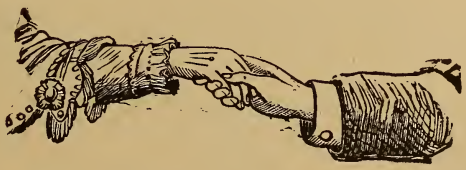
He lifts the wife,* in bondage held,
To freedom's happy plain;
Exalts the man of sweat and toil,—
With God to Live and Reign.

Where both can have a happy range,
Through all the bowers of Love.
And muse in perfect harmony,
As in-no-cent—as—Doves.

---

* For when they rise from the (dead) carnal state of mind, they neither marry, nor are given in marriage, for they are equal unto the angels, and are the children of God, being the children of the resurrection.—*St. Luke*, *20—35, 36.*

And they sing a new song before the Throne of God, and before the Lamb. And these are they which are not defiled with women, for they are Virgins; these are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God, and to the Lamb. And in their mouths are found no guile; for they are without fault before the Throne of God.—*Rev.*, *14—3, 4, 5.*



UNBROKEN FRIENDSHIP.

KING JESUS.

LESSON LXXXIV.

Whosoever is born of God, doth not commit Sin, for his seed remaineth in him, and he cannot sin, because he is born of God.--1 *John*, 3, 9.

THE POWER OF GOD'S LOVE.

GOD'S Love in Jesus,*—noble flame,
It never can expire;
In every age and land the same;-
Alike in son and sire.

It fills each mind with holy zeal,
As one fraternal band,
While knowing Sisters see, and feel—
That God is in the Land.

No more to war‡—will brothers go,
To kill and slay their kind;
In brother's veins, one blood does flow—
Through all the years of Time.

---

* We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not.—*1 John, 5—18.*

---

‡From whence come wars and fightings among you? come they not hence, even of your own lusts that war in your members; whosoever, therefore, will be a friend to the world, is the enemy of God.—*James, 4: 1—4.*

They are equal unto the Angels; and are the Children of God, being the Children of the Resurrection.—*St. Luke, 20—36.*

GRACE.

LESSON LXXXV.

Jesus answered and said unto him; Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.—*St. John, 3—3.*

WALKING IN THE SUNLIGHT.

WALK in sunlight here below,
King Science leads the way;
I now behold his tender smile,
And feel his clasping hand, the while;
And since he raised me from the fall,
I Know his Love, in spite of all.

Borne to the Light, on Loving Arms,
I never shrink with dread alarms;
But closer cling, that I may hear
The voice that whispers in my ear;
My sun-lit soul, it says to me,
Embrace the Love which clings to Thee.

When Science* gives me Light of Day,
And guides me in the Perfect Way,
I see before my sun-lit eyes,
The radiant hills of Peace arise;
As God and Wisdom sheds their Light,
I walk in sunshine, clear and bright.

* That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.

THE NEW BIRTH.

LESSON LXXXVI.

It shall come to pass in the last days, saith God, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions.—*Acts*, 2—17.

VISION OF NEW LIFE.

CONFUSED in Philosophy, musing, we lay,
When Light kindled up at the coming of day;
The Prophet of God,* with banners unfurled,
Came with His Science, to light up the world.

The Spirit of God, from oppression set free,
Linked kingdom to kingdom, and sea unto sea;
Then Wisdom let loose all her Treasures, and told
The Science of Life in the City of Gold.

Then Reason arose out of thraldom, and stole
From Nature's deposit, new gifts for the Soul;
And Art, like a Sunbeam, through Science refined,
Completed—in harmony—Matter and Mind.

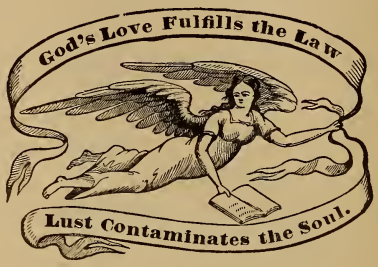
King Science, a poet—a Teacher in Song,
By Wisdom refined, enlightened the throng;
His voice, it went forth, of excellent sound,
And Light of Intelligence covered the ground.

While standing by Reason, he took a bold stand;
Then Might and Magnificence, covered the Land;
So the Guilty and Wrong, from Error withdrew,
And said that King Science was Perfect and True.

And well might such manifold blessings have birth.
For Science and Reason have hallowed the Earth;
Delusion and Er-ror—for-ev-er—is past;—
The Science of Life,—it tri-umphs—at last.

---

* And the city had no need of the Sun, neither of the Moon, to shine in it; for the glory of God did lighten it, and the Lamb is the Light thereof, and the nations of them which are saved, shall walk in the light of it, and the gates of it shall not be shut at all by day, for there shall be no night there. And there shall in no wise enter into it anything that defileth; neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life.



HIGH WISDOM.

LESSON LXXXVI.

She openeth her mouth with Wisdom, and in her tongue is the law of kindliness.—*Prov.*, 31--26.

THE MISSION OF WISDOM.

HIGH WISDOM, the daughter of Reason and Might,
The offspring of Nature—a Lady of Light;
The Mistress of Heaven—a Virgin and Maid,
The Mother of Science and hand-maid of God.

This Damsel of Beauty, both modest and fair,
Like the Fairies of Old, she glides through the air;
Her mantle is jewels, with stars on the crown,
In slippers of silver, she visits each town.

This damsel, a Maiden of elegant form,
The Virgin of heaven, with Love on her tongue,—

Like the fairies of old, with caution and care,
She enters each city, and speaks in the air.

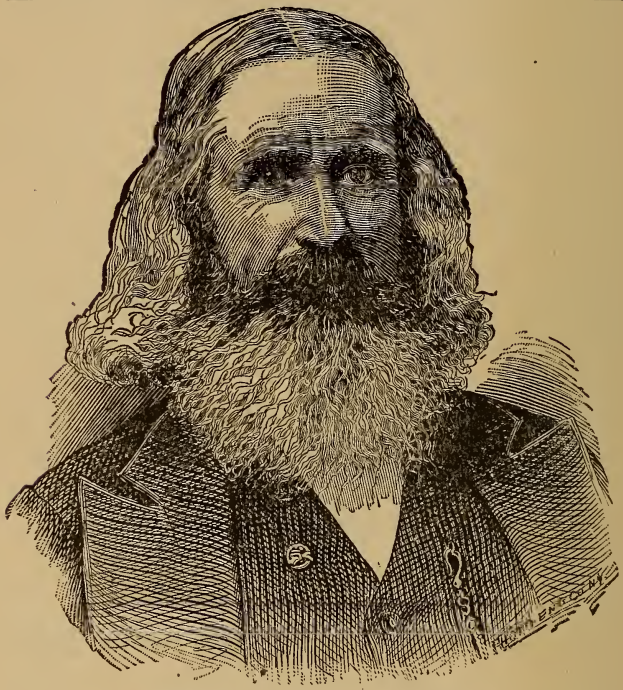
She glides through the forest, and crosses the plain,
A teaching all people that has any brain;
Ascending the mountains, from crag unto crag,
Unknown to the heathen, the fool and the wag.

---

* The Wisdom that is from above is first pure; then peaceable, gentle, and easy to be entreated; full of mercy and good fruits, without partiality, and without hypocrisy.—*James*, 3—17.

HIGH WISDOM.

DARK AGES are gone Forever,
The Goddess of Heaven has come,
Goodness—is God-head of Prophets,
Who sits on His Heaveniy Throne.



THE HOLY GHOST.

LESSON LXXXVII.

As many as are led by the spirit of God, they are the Sons of God.—*Rom. 8—14.*

THE PROPHET'S ADVICE.

WATCH over your actions,* good people,
For actions are wonderful things;
Corrupting the Morals of Heaven,—
Far more than the adder that stings.

Watch over your words, my good people,
For words, they are wonderful things;
Far sweeter than drippings of honey;—
Like bees, they have terrible stings.

They can bless, like the bright warm sunshine,
And Brighten a sad, lonely Life,
Or Darken the Regions of Heaven,
If villainy genders the strife.

Let them go to the air unchallenged,
If the errand is true and kind;
If they seek to support the weary,
Or succor the Lame and the Blind.

Keep them back, if they're mixed with folly,
In, under the bar—lock—and seal;—
For people who understand duty,
Have Science to govern their Will.

---

*He that overcometh, shall inherit all things, and I will be his God, and he shall be my son.—*Rev.* 21—7.

KEEP COOL.

LESSON LXXXVIII.

There remaineth, therefore, a rest to the people of God.—*Heb.*, *4—9.*

THE SAINT'S REST.

TOILING is no longer needed,*
Every one has found a place;
All have reached the mountain summit,—
None are at the mountain base.

Progress is no longer needed,
Calling from the mountain hight;
None are clouded in their visions,
All are walking in the Light.

All have reached the lofty summit,
With their eyes fixed on the prize;
Here, upon the golden mountain,
Wisdom's Land before us lies.

None could pass that bound and barrier,
Which the Gods of earth designed;
Should close the door of Truth forever.
And stay the course of Reason's Mind.

Wisdom is the Angel Maiden,
Prophesying joys to come;
Now, by Love's bright chain unbroken,
All the Saints are joined in one.

She has broke the galling fetters,
As the God of heaven designed;
Who shall dare to fix a limit
To the power of Wisdom's mind?

Only Wisdom's Star of Progress
Could have fathomed out the Soul
Unto her the Hymn of Glory,
Through Eter-ni-ty shall roll.

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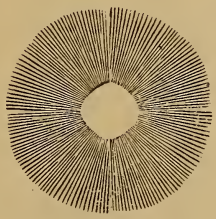
*For he that is entered into his rest he also hath ceased from his own works as God did from his.—*Heb. 4—10.*



Doom of Theology.

THEOLOGY.

THEOLOGY, Thou art an Artificial Monster of Ignorance. Thy way leads in the foot-path of Delusion, Thou art the strength of ambition, and the support of Carnal Love. Thou hast made merchandise of the Souls of Men, and filled the Asylum with a multitude of brainless inmates. Therefore, Theology, Thy kingdom is taken from Thee, and given to the Saints of the Most High, for an everlasting possession. Weep, therefore, and lament, and howl, over the Magnitude of Thy Sins, ***For-ev-er***.

FATE OF INFIDELITY.

INFIDELITY.

INFIDELITY, Thou art the Strength and Support of the enemy. Thou art a Man of War. Thou hast sent forth Manslaughter, and Desolation, broadcast throughout my beautiful land. Thou hast created Widows without number, and multitudes of Fatherless Children, and set the Wine Cup in the presence of the innocent, and defiled my Holy Land. Therefore, thy Sword shall be broken in the Conflict, and the heat of the battle shall consume Thee, and destroy Thee, ***For-ev-er.***

FATE OF SATANIC DARKNESS.

SATAN.

SATAN, Thou art that Old Serpent, called the Devil, which deceived the whole world. Thou art the Father Spirit of Egg-Mongers, and the generating power of lies. Thou hast sent forth Thine Army of Egg-Mongers, to make war with the Son of Man, and to gather them together

to battle against the Great Day of God Almighty. For the magnitude of thy Sins, and the abundance of thine iniquity, thou art removed from the exaltation of thy throne, and destroyed unto the end, in order that my people may inherit a quiet and peaceable habitation forever.

EDEN ABOLISHED.

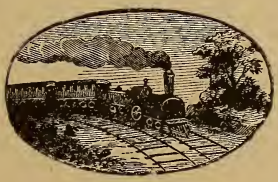
ADAM AND EVE.

ADAM and EVE, Thou art wholly earth-born, conceived in Sin, and brought forth full of iniquity. By the sweat of thy face, thou hast earned thy bread. All the days of thy life, and thy children, are born unto trouble, as the sparks are to fly upward, unable to find a permanent place of rest, because, dust thou art, and unto dust thou shalt return; and the glory and the majesty of thy garden shall become a fruitful field in the heritage of the God of Science.

FATE OF AMBITIOUS ZEAL.

ABRAHAM AND ISAAC.

ABRAHAM,—Thou art a faithful Zealot; a Servant of the Lord-God, worshiping at the shrine of Ambition and Vanity; a devoted minister of the Lord. Thou hast become the father of many Nations, as the image of thy God-head, standing before thee, made a covenant with thee, and the increase of thy deluded household have become as numerous as the sand upon the sea-shore, who are equally zealous with their superstitious Father. The children of thy begetting shall be redeemed by the light of the Day-star; But thou, thyself, art consigned to the tombs of thy benighted Fathers.



Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it.—*St. Luke*, 17—33.

LESSON LXXXVIII.

PHILOSOPHY OF DEATH.

DEATH—is the bursting of a cloud,
The breaking of a Chain,—
The rending of a Mental Shroud,
The fleshly veil of Mind.

Death—is the Conqueror's Welcome Home,
The Heavenly City's Door;
The entrance of the World to Come;—
'Tis Life—For-ev-er—more.

Death—is the Mightier Second Birth,
Renewing of the Soul;*
'Tis freedom from the chaos Earth,
The Convert's Happy Goal.

Death—is the gaining of a Crown,
Where Seraph Angels Sing;
While Laying every Error down,
Declaring Science King.

Death—is a Song from Seraph Lips,
The Day-spring from on High.
The ending of the Soul's Eclipse,
Where Sainted Errors Die.

Death*—is the end of Life's deforms,
Love's Beacon-Light on Shore;
The clasping of Immortal Hands,
In Heaven's Open Door.

* For ye are dead, and your Life is hid with Christ, in God.—*Col.*—3—3.

LESSON LXXXIX.

GOD IS UNIVERSAL LOVE.

GOD, Thou art good; all Nature shows
Its mighty Author kind;
Thy Spirit through Creation flows;
Full—Free—and Unconfined.

The whole in every part proclaim
Thy Infinite Good-Will.
It shines in Stars, and flows in Streams,
And bursts from every Hill.

It fills the wide extended plain,
And heaven, which spreads more wide;
It falls in every drop of Rain,
And Rolls in Every Tide.

It now is all diffused abroad,
Through Ages—for to come;—
Which never can exhausted be,
But still keep flowing on.

Through the whole earth—it pours supplies;
Spreads joy through every part;
O may such Love attract my eyes,
And fill my Searching Heart.

My highest Admiration raise;
My best Affections Move;
Employ my Tongue to Speak Thy Praise,
And Let me Know Thy Love.

---

* God is Love, and whosoever dwelleth in Love dwelleth in God, and God in him.—1 *John*, 4—16.

THE WORLD BEYOND IS BEAUTIFUL.

LESSON XC.

For this purpose the Son of God was manifested that he might destroy the works of the Devil.—*1, John, 3, 8.*

TELL ME NOT—There is no Love,
Since all the World is New;
For God, who made the Earth above,
Has Made the Angels True.*

There's beauty in each perfect Thing,
There's Myrth and Music Free;
There's Beauty in the Birds that Sing,
On every Branch and Tree.

There's Beauty in each tiny Flower,
That blooms along the Way;—
Or decks each cool and Shady bower,
In Rich and Bright Array.

There's Beauty in each Summer Day,
There's Beauty in the Night;
That comes to us with Gentle Lay,
And Happy Visions Bright.

There's Beauty in the Summer Cloud,
And in the April Shower;
For these are blessings, pure, from God,
Who made the Leafy bower.

O, Yes—The Earth is Beautiful,
In all its varied scenes;
For wheresoe'er the Eye may turn,
The form of God is seen.

Whosoever is born of God, doth not commit Sin, for his Seed remaineth in him, and he cannot Sin, because he is born of God.—1 *John*, 3—9.

God is Light and in Him is no darkness at all.—1 *John*, 1—5.

LESSON XCI.

THE PROPHET'S BENEDICTION.

INFLUENCE, sweet, from Spheres above,
Throughout the World of Life;
Descend and Dwell with Sons of Men,
Disbanding War and Strife.

Let Darkness spread no more its Wings,
With Passion-brooding Powers;
Where Love and Wisdom holds the Reign,
In Wisdom's Love-lit Bowers.

Ye Shining hosts; by Heaven crowned,
With Coronets of Light;
Like Cherubim, with flaming Swords,
O, Vindicate the Right,

Open the Eyes of Bigot—Slave—
Who speak for hire—and pelf;—
And teaches that there is no Truth,
Beyond his Creed-bound self.

O, Influence, Sweet, from Spheres above,
Surround the Pure and Good;
And ever let them know they have
Celestial—Brother-hood.

Let not their steps unguarded go,
Within this world of cares;
But round them cast a shield of Light,
The Light of higher spheres.

*God is a sun and a shield unto every one that putteth their trust in him.

INTELLECTUAL LOVE.

Behold, my servant, whom I uphold, mine Elect in whom my soul delighteth, I have put my spirit upon him, he shall bring forth Judgment to the Gentiles.—*Isaiah*, *42*, *1*.

THERE IS NO GOD BUT ME.

Over the plains and the boisterous sea,
A message of truth is sent to thee;
This message is written with hands of might,
And I pass it on to the friends of Light.

CONCLUSION.

ALL Power is given unto me on Earth, and in Heaven, of my Father, and again a New Covenant I make with you, because the darkness is past, and the True Light now shineth. Go ye, therefore, into all the world, teaching all nations, observing whatsoever I have commanded you. And Lo! I am with you, always, even for-ever—and ever—and as a witness of the Covenant between me, and all the living, and a faithful performance of the same, I ,subscribe my Name and affix my Seal hereunto, on this the first day of May, Eighteen Hundred and Eighty-Three.

KING SCIENCE.

Time with his pencil dipt in Light,
Forever will record,
And write it with the pen of might,
That Jesus Christ is Lord!

A Vocabulary of Symbols and Terms.

ALLEGORY.—An allegory is a compound historical picture of Life, illustrating alternately the spiritual and intellectual powers of good and evil.

BIBLE.—The bible is a book of books, historically illustrating by symbols, parables, and, metaphors the phenomenal condition and relation between the celestial and terrestrial spheres of life, according to the immutable laws of cause and effect.

CUPID.—The male attribute of intellectual Love. The chief actor in the celestial circle of dramatic life.

CONSCIENCE.—The fortress of the soul. The seat of Reason

CARNAL LOVE.—The attraction of sense. Vain desires of the soul.

DEVIL.—The adverse spirit of God. An ideal personate power of evil. The chief actor in the negative circle of dramatic life.

ETERNAL LIFE.—A practical knowledge of the Spirit of God. The actual possession of the unchangeable principle of celestial life.

FAITH AND HOPE.—Faith and hope are twin sisters of the earth-born type of intelligence and character; each one is ever ready and willing to verify every suggestion that her deluded sister may choose to make, no matter how absurd in its nature and character it may be, and there is not a voice in the Vocabulary of sound that thrills in the ears of ignorant believers with equal force of gravity as the soothing tones of earth-born hope, and faith, wherever we turn our eyes in the field of theological labor, there we behold the kindling zeal of the blighting angels.

GOD.—The male attribute of the God-head. An ideal personate power of universal good. An imaginary being,

illustrated as the chief actor in the Celestial circle of dramatic life.

HEAVEN.—A perfect phenomenal condition of the mind. A purified state of the soul. A celestial circle in the drama of life. The positive degree of comparison in the scale of intelligence and principle. The harmonious condition of a Planet, Plain, City, or place.

HELL.—A place of destruction. A fallen condition of the mind. A depraved and ignorant state of the soul. The phenomenal condition of a Planet, Plain, City, or Place.

HOLY GHOST.—The spirit of God. Intellectual love. The united power of goodness and wisdom. The God-head of intelligence.

LUST.—The adverse spirit of Good. The enemy of heaven. The destroying power of the soul. The spirit of the power of darkness. The prince of the power of the air. The spirit that worketh in the children of disobedience.

SPIRITUAL SCIENCE.—Knowledge of spiritual and intellectual phenomena. A mental conception of condition and state, of spirit and mind. Knowledge of the immaterial world. The science of principle. Knowledge of the open manifestation of intelligence and character exhibited in the various circles of dramatic life.

TRUTH.—The correct difference between science and error illustrated and demonstrated through the medium of comparison:

Truth crushed to earth will rise again;
The Lasting years of God are her's,
But wounded error froths in pain,
And dies within false worshipers.

VICARIOUS ATONEMENT.—A vulture of the desert croaking over innocent blood, The spirit of truth crucified at the expense of heaven.

WISDOM.—The female attribute of the God-head. The Goddess of Immortality.

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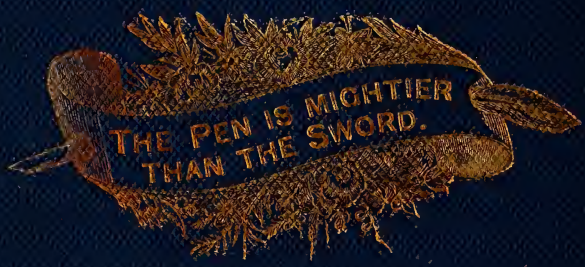
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